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* NATIONAL *
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ECONOMIC POLICY

Adhere to the Policy of Independence and Self-Reliance

- some understanding acquired from the study of "On the Correct Handling of Contradictions Among the People"

by

T'ien Chih-sung (田志松)

(Peking Jen-min Jih-pao, March 22, 1974)

Charted by our great Chairman Mao,the policy of independence and self-reliance is a basic policy guiding our country to win victories in her socialist revolution and construction. In his brilliant work, "On the Correct Handling of Contradictions Among the People," Chairman Mao applies the dialectical-materialist world outlook of the proletariat in incisively analyzing the laws and characteristic of class struggle during the whole historical period of socialism. He reveals that there are still classes, class contradiction and class struggle in a socialist society and puts forward the brilliant statement on correctly distinguishing between and handling the contradictions between the enemy and ourselves and the contradictions among the people, thereby arming our Party with the theory of continuous revolution under the dictatorship of the proletariat. During the movement for penetratingly criticizing Lin Piao and Confucius, reviewing this brilliant writing by Chairman Mao in the light of actual class struggle and two-line struggle is of vital significance in heightening our consciousness of class struggle and two-line struggle, better implementing the policy of "independence, self-reliance, arduous struggle and building our country through diligence and frugality," and giving impetus to the forward development of the cause of socialist revolution and construction.

There always exists the struggle between the two lines in the question of whether we should adhere to the policy of independence and self-reliance. Chairman Mao has consistently advocated independence, self-reliance, arduous

struggle and building our country through diligence and frugality; whereas, Liu Shao-ch'i, Lin Piao and other ringleaders of the revisionist line like them revered Confucius, worshipped foreign things, trumpeted the slavish comprador philosophy and the mentality of trailing behind at a snail's pace, and opposed Chairman Mao's correct line. This is a struggle between the proletariat and the bourgeoisie, between Marxism and revisionism and between the socialist road and the capitalist road.

Independence, self-reliance, arduous struggle and building our country through diligence and frugality--this is determined by the dictatorship of the proletariat and the socialist system in our country. Chairman Mao points out: "We must see to it that all our cadres and all our people constantly bear in mind that ours is a big socialist country but an economically backward and poor one, and that this is a very great contradiction. To make China rich and strong needs several decades of intense effort, which will include, among other things, the effort to practice strict economy and combat waste, i.e., the policy of building up our country through diligence and frugality." This teaching given by Chairman Mao points out the road of developing the socialist economy in our country. This road is diametrically opposite to the road of developing the economies of imperialism and social-imperialism. The imperialist and social-imperialist countries work for the benefits of the handful of people of the monopoly bourgeoisie. They "develop" their economy by the method of brutally squeezing the laboring people at home and intensifying expansion and plunder abroad. Ours is a socialist country which works for the benefit of the Chinese people and the people of the world. We should in no way adopt the method employed by imperialism. We can only rely on the guidance of the Party's correct line, rely on the enthusiasm for socialism and the creativeness of the broad masses, stand on the natural resources at home, strive to increase production and practice economy, and carry out socialist construction.

Experience in the past twenty years and more shows that the policy of independence, self-reliance, arduous struggle and building our country through diligence and frugality is a correct policy for building socialism. By thoroughly carrying out this policy, we can achieve greater, faster, better and more economical results in building socialism. By running counter to this policy, we will suffer setbacks in building socialism.

Whether or not we firmly adhere to the policy of independence, self-reliance, arduous struggle and building our country through diligence and frugality is not just an economic problem, but primarily a political problem, a problem of adherence or non-adherence to the Party's basic line. The Party's basic line tells us that in the whole historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration, and there is the threat of aggression and subversion by imperialism and social imperialism. To consolidate the proletarian dictatorship and guard against a capitalist comeback, we must not only triumph over bourgeois resistance but also establish a solid socialist economic base. Only by maintaining independence, relying on our own efforts, fighting amidst hardship and building our country through diligence and frugality can we be undaunted by the blackmail of imperialism and social imperialism, and be invincible. On the contrary, if

we cannot stand on our own feet politically and economically, we will be led by the nose by imperialism and social imperialism and be reduced to a colony, a satellite of theirs.

Shortly after the founding of new China, hadn't US imperialism imposed an economic blockade on our country in a vain attempt to strangle the socialist new China? When our country was hit by serious natural disasters, hadn't Soviet revisionist imperialism betrayed us, withdrawn its specialists, and torn up contracts in a vain attempt to strangle us economically and force us to stay in line? Guided by Chairman Mao's proletarian revolutionary line, the people of our country doggedly adhered to the policy of independence, self-reliance, arduous struggle and building our country through diligence and frugality. Thus, we triumphed over the blockade by US imperialism and Soviet revisionism,overcame multiple difficulties, developed the socialist economy, and safeguarded the socialist motherland.

This precious historical experience can never be forgotten by us. We must show fervent love for the great socialist motherland. Under the leadership of Chairman Mao and the Communist Party, the people of our country have stood up and can never take any more insult from imperialism and social imperialism. At present, imperialism and social imperialism are still trying by every means to carry out subversion and aggression against our country. Therefore, firm adherence to the policy of independence, self-reliance, arduous struggle and building our country through diligence and frugality is a demand imposed by the Party's basic line, a need in opposing imperialism and social imperialism and a need in consolidating and developing the great fruits of the socialist revolution and socialist construction.

For this very reason, the chieftains of the revisionist line like Liu Shao-ch'i and Lin Piao rabidly opposed this policy. Renegade, hidden traitor and scab Liu Shao-ch'i vehemently promoted the slavish comprador philosophy, the idea of trailing behind at a snail's pace and relying on "foreigners" to establish factories and carry out "construction," and advocated that "rather than build ships, it is better to buy them, and rather than buy boats, it is better to charter them" and that Communist Party members should play the role of "red compradors." His sinister aim was to let imperialism reimpose its rule on us and enslave the Chinese people. Renegade and traitor Lin Piao was also a slavish worshipper of foreigners. Following in the footsteps of Liu Shao-ch'i, he slanderously accused our socialist economy of being "in a stagnant state."

But malicious slanders after all could not wipe out brilliant facts. Before liberation, our country was reduced to a shambles by the Kuomintang reactionary group. It was racked by inflation and skyrocketing commodity prices. Agriculture was very backward. Industry was limping. After liberation, in a short period of 20-odd years, our country underwent a fundamental change in its features. Industrial and agricultural production showed rapid expansion. One new fruitful result after another marked science and technology. We were not in debt domestically or internationally. Commodity prices were stable. The market thrived. The prestige of Jenminpi (people's currency) rose increasingly. The living standard of the people improved continuously. The facts show that our socialist system is infinitely superior. Our every achievement is not unmarked by the shine and glitter of independence and self-reliance.

On the one hand, Lin Piao spoke of our national economy as in a mess and opposed the policy of independence and self-reliance. On the other hand, he shamelessly capitulated to Soviet revisionist social imperialism in a vain attempt to place our country under the Soviet revisionist nuclear "protective umbrella." This clearly exposed his true features as a renegade and traitor and exposed his wolfish ambitions in his vain attempt to turn our country into a colony of Soviet revisionist and social imperialism.

Whether or not to uphold the policy of independence, self-reliance, arduous struggle and building our country through diligence and frugality is a question of trusting the masses or not and relying on what kind of people to run the enterprises. Lenin pointed out, "Dynamic and creative socialism is created by the masses of the people themselves." Chairman Mao pointed out, "The proletarian cause can only rely on the masses of the people." The policy of independence, self-reliance, arduous struggle and building our country through diligence and frugality is built upon the foundation of relying on the masses.

The idealist "theory of innate genius" advocated by Liu Shao-ch'i and Lin Piao maliciously smeared the working people as being capable of saying only "Kung-hsi fa-ts'ai" and of thinking only about "oil, salt, soybean sauce, vinegar and firewood." They denied the role of the working people as the masters creating history, and they were bound to lie prostrate at the feet of "foreign lords" and push the philosophy of foreign slaves and the doctrine of trailing along at a snail's pace.

The force of self-reliance rests with the masses. We must rely on the masses to carry out production and construction and carry out reforms in technology. The working class and the broad masses of the people in China have the will, the ability and the way. Under the guidance of Chairman Mao's revolutionary line, our working class and the masses of the people have risen in greater vigor and braved arduous struggles and have thus overcome various technological problems and produced many kinds of equipment and products. Facts have shown that we can do what the foreign countries can do; in addition, we must accomplish what the foreign countries cannot. Chairman Mao patiently teaches us, "The people and the people alone are the motive force in the making of world history." Only through thorough understanding of the great strength of our people can we unswervingly implement the policy of independence and self-reliance.

In order to uphold the policy of independence and self-reliance, it is necessary to carry out thoroughly socialist revolution in the sphere of the superstructure. It will not do just to regard the implementation of this policy as an economic question and confine discussion to the matter at issue. It is necessary to thoroughly criticize the revisionist line pushed by Liu Shao-ch'i and Lin Piao and the ideology of the exploiting classes so that the proletariat can exercise an all-round dictatorship over the bourgeoisie in the various spheres of the superstructure. Only thus can this policy be continuously upheld.

At present, the thoroughly developing struggle to criticize Lin Piao and Confucius is an extremely profound revolution in the sphere of the superstructure and a political and ideological struggle for upholding Marxism and

opposing revisionism. The worship of Confucius and the worship of foreign things are melons that grow from the same black root. Chairman Mao has said, "Imperialist culture and semi-feudal culture are two very intimate brothers." Promoting the slave ideology and worshipping and fawning on foreign powers are identified with imperialist culture. Advocating the worship of Confucius and the study of classics, and the restoration of the old code of ethics and old concepts are identified with semi-feudal culture. In China, these two kinds of culture have formed a reactionary alliance to oppose the revolution of the Chinese people. In order to invade China, imperialism and social imperialism must advocate the worship of Confucius and buy over the traitors. In order to oppose revolution and bring about a restoration, the Chinese reactionaries and the chieftains of the revisionist line must also worship Confucius and solicit support from imperialism and social imperialism. Liu Shao-ch'i and Lin Piao both worshipped Confucius and foreign things, and attempted to bring about a restoration and sell out the country. In the struggle to criticize Lin Piao and Confucius, we must thoroughly repudiate Liu Shao-ch'i and Lin Piao's crimes of capitulationism and national betrayal. We must uphold the policy of independence and self-reliance and hold fast to proletarian internationalism and patriotism.

After the great proletarian cultural revolution and after criticizing the revisionist lines of Liu Shao-ch'i and Lin Piao marked by the slavish comprador philosophy, and the idea of trailing along at a snail's pace, the policy of maintaining independence and keeping the initiative in our own hands and relying on our own efforts has become more deeply implanted in the hearts of the people, thus effectively pushing forward the development of socialist revolution and construction. However, it is necessary to see that the struggle is still continuing. The pernicious influence of the counter-revolutionary revisionist line of Lin Piao has still not been eliminated. The erroneous notion of blind faith in the "advanced technology" of foreign countries still exists among some of the comrades. Could it be that we could not create the equipment and technique ourselves and could only rely on foreign countries? In their eyes they see only the foreign countries, and seek only to import things. Not only are they unable to develop properly the technique of production, but if they were permitted to have their way, they would take the evil road of revisionism. In the movement to criticize Lin Piao and Confucius, we must further raise our consciousness in implementing Chairman Mao's proletarian revolutionary line.

In emphasizing adhering to the policy of maintaining independence and keeping the initiatives in our own hands and relying on our own efforts, we do not mean discriminating against learning from foreign countries. On the contrary, we must study the fine experience of all countries. The problem lies in adopting a correct attitude toward study. Chairman Mao in his work "On the Correct Handling of Contradictions Among the People" points out: "Now, there are two different attitudes toward learning from others. One is the dogmatic attitude of transplanting everything, whether or not it is suited to our conditions. This is no good. The other attitude is to use our heads and learn those things which suit our conditions, that is, to absorb whatever experience is useful to us. That is the attitude we should adopt."

In emphasizing adhering to the policy of maintaining independence and keeping the initiative in our own hands and relying on our own efforts, we

do not mean that we should not introduce foreign technology. The introduction of a bit of foreign technology is permissible. The problem is that we must not practice the doctrine of trailing along at snail's pace. We can only use them as reference and must actively catch up with them. We must make discoveries, inventions and progress. Otherwise, we shall always be trailing along at a snail's pace behind other people.

In emphasizing adhering to the policy of maintaining independence, and keeping the initiative in our own hands and relying on our own efforts, we are not advocating a policy of isolation. We always hold that on the basis of equality and mutual interests, the development of trade with various countries for the exchange of goods is beneficial to strengthening the capacity of our country for self-reliance as well as beneficial to promoting friendship among the people of various countries. Adhering to maintaining independence and keeping the initiative in our own hands and relying on our own efforts does not mean discriminating against practicing economic cooperation and mutual assistance with fraternal countries.

At present, the situation both at home and abroad is excellent. The people of our great socialist motherland are industrious and courageous. The socialist material base of our country is stronger than ever. Under the leadership of Chairman Mao, the people of our country have the confidence and determination in adhering to the policy of independence, self-reliance, arduous struggle and building our country through diligence and frugality and in building our country into a strong socialist country with modern industry, modern agriculture, modern science and technology and modern national defense.

"Our goal must be attained," "Our goal certainly can be attained."

* * *

WANG AN-SHIH'S SPIRIT OF GOING AGAINST THE TIDE

A Look at Wang An-shih's Spirit of Going Against the Tide from His Three "Should Nots"

by

Ch'en Ch'ang-hsin (陈昌鑫) of the Szechwan Normal School

(Peking Kuang-ming Jih-pao, February 28, 1974)

Wang An-shih (1021-1086 A.D.), also known as Chieh Fu, was a native of Linch'uan in Kiangsi Province, and a more progressive statesman of the landlord class in the period of Northern Sung. He worshipped the ideology of the Legalist school, favored reform and advocated the rule of law. During the reign of the emperor Shen Tsung in the Sung Dynasty, he served two terms as the Prime Minister. He implemented the "Hsining Reform" and also advanced the adage: "The portents of heaven should not be feared, the laws of the ancestors should not be followed and the gossip of people should not cause distress."* He held that changes in celestial phenomena were nothing to be afraid of, old traditions could not be used as the foundation and rumors and loose talk were not worth bothering about. Because these three "should nots" were in direct opposition to the three awes of Confucius (awe of the ordinances of heaven, awe of great men, and awe of the words of sages"), they were consequently firmly opposed and maliciously attacked by the diehards of the big landlord class who upheld the reactionary tradition of the Confucian school. The lines, "What is most hateful are the heretical teachings of the three should nots. Their pernicious influence will be felt for a thousand years," described the hatred and apprenhensive feeling among this group of people. The three "should nots" of Wang An-shih embodied his Legalist thought and showed that he was not afraid to break away from the fetters of the traditional thinking of the Confucian school represented by Confucius and Mencius as well as his spirit of daring to go against the tide.

Right now, in conjunction with the criticism of Lin Piao and Confucius, we must study this polemic between the Confucian school and the Legalist school in the feudal society, for it will definitely help us to understand the changes in the struggle between the Confucian school and the Legalist school, learn and distinguish the various trends of thought in society, make deep-going criticism of the counter-revolutionary revisionist line of Lin Piao, and carry out well the revolution in the sphere of the superstructure.

The period in which Wang An-shih lived happened to be in the middle part of the Northern Sung Dynasty. At that time, a situation of "deep-rooted poverty and weakness" had appeared in the Sung Dynasty. The practice of wanton annexation of land by powerful big landlords led to a situation in which "powerful officials

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* History of Sung: "Biography of Wang An-shih."

and rich families owned unlimited land, and the practice of annexation and fraud was so customary that it no longer could be checked by the strictest law."* Although they were not many in number, they nevertheless occupied more than 70 percent of the total acreage of arable land in the country, and their practice of ruthless exploitation and oppression of the peasantry caused the class contradiction in society to grow daily more acute. Twenty years before the birth of Wang An-shih, or in the year 993 A.D., there was a peasant uprising in Szechwan headed by Wang Hsiao-po and Li Shun, who put forward the slogan of "equal division of wealth between the rich and the poor," thus dealing a serious blow to the rule of the Sung Dynasty. For the sake of reducing class contradiction and upholding feudal rule, Fan Chung-yen had proposed the institution of reforms during the reign of Emperor Jen Tsung, but his proposal right away met with opposition from the diehard elements among the big landlord class and was defeated. This also led to a factional fight within the ruling class. By the 3rd year of Chih-p'ing (1067 A.D.), when Emperor Shen Tsung ascended the throne, the rule of the Sung Dynasty had further weakened and the country was in great financial straits. Unless measures to "initiate the useful and abolish the harmful" were adopted in time, there was a possibility that "something unexpected might happen one day." Therefore, they were forced to make an exception by appointing Wang An-shih, a representative of the reformist school, as the Prime Minister to institute reforms.

A violent controversy centering around the question of reforms broke out within the ruling class. For the sake of upholding their vested interests, diehard elements of the big landlord class represented by Szu-ma Kuang, based on the traditional thinking of the Confucian school, desperately clung to the old tradition of their "ancestors" and opposed reforms. Because of this, in order to carry out reforms, it was necessary first to break away ideologically from the fetters of traditional thinking of the Confucian school and theoretically criticize the old laws of their "ancestors" which embodied the "doctrines of ancient sages." In this struggle, Wang An-shih inherited the Legalist thoughts of Shang Yang and Han Fei, such as "if the country can be strengthened there is no need to follow their policies," "there is no need to restore the institutions of antiquity and follow the conventions," and "if conditions are abnormal, be prepared for changes," and actively advocated reforms. Because of this, the struggle between those for and against reforms was actually a continuation of the struggle between the Confucian school and the Legalist school in the early part of the Ch'in Dynasty under the new historical condition. In this struggle, his spirit of going against the tide manifested by "three should nots" was fully brought into play.

In the first place, Wang An-shih dared to despise and repudiate the traditional concept of ways of heaven of the Confucian school. Since the advocation of "abolishing the diverse schools of thought and honoring solely the Confucian school of thought" by Tung Chung-shu of the Han Dynasty, the Confucian school of thought, represented by Confucius and Mencius, had always been looked upon as the orthodox school of thought. The Confucian school of thought held that "heaven" had its will and there were personified deities to control the

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* History of Sung: "Record of Foodstuff and Commodities."

destiny of everything in the world. "Heaven" did not change, and the "way" of the order of feudal rule as "a divine appointment" also did not change. In other words, "Heaven changeth not, likewise the 'tao' changeth not."

Inheriting this decadent thought of the Confucian school, Szu-ma Kuang also preached, "Heaven and earth admit of no change, and the sun and the moon do not change.... Therefore why should the way alone be changed?"* He clamored that "to usurp the functions of heaven would lead to natural calamities."** He vainly attempted to use "stand in awe of the decrees of heaven" of Confucius and Mencius to intimidate Wang An-shih. However, Wang An-shih was not intimidated, and he gave a tit-for-tat rebuttal. Based on the simple materialist thinking of Philosopher Hsün, he put forward the view that "the tendency to change is the way of heaven"+ to affirm that the ways of heaven could change. As for the cause of the change, Wang An-shih held that it was due neither to the divine power of God, deities and devils, nor by people's sins against heaven, but was due to the nature of the law (contradiction) within things. He said: "Heaven and earth have nothing to do with the affairs of man. Eclipses (eclipses of the sun and the moon) and tremors (earthquakes) are all common factors (laws) which should not be feared."

In order to obstruct reform, the diehards did everything they could to spread rumors to vilify him. They presented a so-called "picture of refugees" to Emperor Shen Tsung, arbitrarily placed the blame for the calamitous drought of that time on the head of Wang An-shih. They nonsensically said: "Remove An-shih and heaven will send us rain," and frantically tried to make Wang An-shih step down. However, Wang An-shih did not give way in the least, and he scolded them severely saying: "Flood and drought are common factors that even Yao and T'ang could not be free from their influences. Although we have experienced a long period of drought, we should rely on human efforts to remedy it."++ "Rely on human efforts" was an extension of Philosopher Hsün's idea of "conditioning nature for our use" by Wang An-shih.

Wang An-shih refuted Confucius' claim that the rise and fall of the way (actually alluding to peace and disorder in society and the country) were determined by heaven, and went further to point out: "If they are preordained, what are people in the world for?"+++ What he meant was, if everything in this world was determined by heaven, then what were people in the world for? Here, Wang An-shih affirmed the subjective initiative of the people and stressed that things

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* Wen Kuo Wen Cheng Szu Ma Kung Chi, Vol. 74: "Yu-shu - Pien-yung."

** Wen Kuo Wen Cheng Szu Ma Kung Chi, Vol. 74: "Yü-shu - Shih-tse."

\+ Collected Works of Mr. Lin Chuan, Vol. 63: "Ho-t'u Lo-shu-i."

++ Hsü Tzu-chih T'ung-chien, Vol. 70.

+++ Collected Works of Mr. Lin Chuan, Vol. 67: "Hsing-shu."

depended on man, and human will could overpower natural forces. This not only further criticized the traditional theory of "heaven and man respond to each other" and the theory of calamities and strange happenings of the Confucian school, but also opposed the do-nothing thinking of the Taoist school.

Regarding the law governing changes, Wang An-shih held that "the old is always replaced by the new," that is, as in metabolism, the old will always be superseded by the new. He said: "There is the positive element as well as the negative element, and the new will replace the old. This is the way of heaven. There is the disposition as well as the method, and the new will replace the old. This is the way of man."* This understanding of the law governing changes in the development of "heaven" (nature) and "man" (society) was the ideological foundation on which Wang An-shih based his reforms.

Confucius boasted, "Heaven produced the virtue that is in me" and considered himself to be a "superior man" who "knows the decrees of heaven." The renegade and traitor Lin Piao, this faithful disciple of Confucius, also picked up this shopworn piece of "decrees of heaven" and publicized the theory of innate genius "born with knowledge" as his reactionary theoretical program for usurping leadership in the Party, seizing power and restoring capitalism. Imitating the tone of Confucius, he brazen-facedly uttered such nonsense as "My brain is better developed" and considered himself to be a "genius" by birth. Emboldened by the "decrees of heaven," Lin Piao and his followers flagrantly launched an armed counter-revolutionary coup d'etat which resulted in their lifting up a rock only to drop it on their own feet, and they turned into dog excreta spurned by the people.

Second, Wang An-shih also adopted a critical attitude toward" ancestral laws." However, in the eyes of the diehards who clung to established rules and customs, "ancestral laws" were something inviolable, and if they were changed, there would be trouble. Wang An-shih nevertheless maintained that there was nothing in the world which could not be changed. He said: "Is there anything in the world which does not change?"** He also pointed out that if there were truly "ways of antiquity" which could "last forever" without change, then there should be no need for the "sages" to make discoveries. Consequently, he berated the people who talked about returning to the ways of antiquity as "either fools or liars" and if they were not stupid, they must be trying to hoodwink the people. He felt that "not all ancestral laws are good" and so "those which ought to be reformed should be reformed, and there is no need to adhere to conventions." He opposed "conservatism as well as idleness and doing nothing." When Emperor Shen Tung asked him how he intended to proceed with his reforms, he answered frankly and directly: "The thing of utmost urgency at the moment is to change custom and habit and set up a system of laws."***

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* Collected Works of Mr. Yang Kuei-shan: "Tzu-shuo-pan," quoted from "Tzu-shuo."

** Collected Works of Mr. Lin Chuan, Vol. 67: "Propriety of Contrary to Propriety."

*** History of Sung, Vol. 327: "Biography of Wang An-shih."

This attitude of Wang An-shih led to desperate opposition from the landlord class headed by Szu-ma Kuang. In his letter to Wang An-shih, Szu-ma Kuang attacked him for "forsaking the doctrines of the ancient sages," "changing all ancient rules and believing that to be wonderful," and consequently leading to a state in which "no one could follow ancient customs or adhere to conventions, confusion abounds and nobody could live in peace."* Fan Ch'un-jen, in a memorandum to the emperor, also accused Wang An-shih of "striving only for quick results and forgetting his former studies, admiring the decrees of Shang Yang and betraying Mencius with talks of profit and gain."** Wen Yen-po also sensationally told the emperor, "Ancestral laws have always been with us, and there is no need to call for change that might lead to the loss of support from the people."*** This fully exposed the vicious features of these corrupt and conservative diehards.

In the face of these attacks and vociferations of the diehards among the landlord class, Wang An-shih, with the determination of refusing to be "swayed by dissension," carried out his reform centering around financial management. He promulgated in succession laws governing the control of young crops, exemption from military service, levy of tax based on land measurement, transportation, marketing and exchange. His intention was "to curb annexation of land," to unearth the "hidden resources of wealthy families" and "to benefit the poor at the expense of the rich," thereby increasing the financial income of the state, properly reducing the burden of the peasants and alleviating the class contradiction. To a certain extent, this damaged the interests of the powerful big landlords, and as a consequence, he was unanimously assailed from all sides by the diehards of the landlord class.

Lü Hui listed the "ten major crimes" of Wang An-shih, cursed him as "a big traitor who pretends to be loyal, and a big hypocrite who pretends to be trustworthy" and asserted that "this is the person who will bring ruin to the people of the country." Szu-ma Kuang cursed Wang An-shih for "encroaching on the rights of the officials, making trouble, taxing profits and refusing to heed advice." He also warned Wang An-shih that "he should not make it a point to antagonize all in the country," meaning that he should not antagonize the officials and the big landlord class. Ch'eng Hao attacked Wang An-shih for "using the lowly to bully the exalted and setting the evil against the righteous." Tseng Kung on the other hand "exhorted" Wang An-shih to "listen to the advice of people and pay more attention to what others say" and to capitulate to the diehards. From these attacks and criticism of the diehards, we could see that they were raising up the banner of "pleading for the cause of the people" to carry out the hush-hush activities against the people. This was the same tactics resorted to by all reactionary classes and reactionary forces in carrying out retrogression and restoration.

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* Wen Kuo Wen Cheng Szu Ma Kung Chi, Vol. 60: "Letters to Wang Chieh-fu."

** Hsü Tzu-chih T'ung-chien, Vol. 67.

*** Hsü Tzu-chih T'ung-chien, Vol. 221.

Mencius, the No. 2 boss of Confucianism was clearly working for the restoration of the "ching-t'ien" system of land division which was the economic foundation of the system of slavery and the restoration of the "lost paradise" of the slave-owners. He nevertheless put on the appearance of "for all the people" and wildly clamored, "The suffering of the people under tyrannical rule has never been equal to that of the present." He also wrote out some rubber checks such as "wearing silk," "freedom from hunger," and "eating flesh" in a vain attempt to turn back the wheel of history and turn the newly emerging feudal relations of production back once more into the relations of production of the slavery system.

Szu-ma Kuang and his ilk who disguised themselves as representatives of the "wishes of the people" talked blatantly about the "wishes of the people" and "public opinion" definitely could not represent the demands of the broad masses of oppressed and exploited people of that time, and could only reflect the interests of the powerful big landlords. This also applied to Lin Piao, the faithful disciple of Confucius. He not only parroted the diehards of the Northern Sung Dynasty in vilifying Wang An-shih as the "obstinate lord," but also gave vent to his deep hatred toward the dictatorship of the proletariat in China. In his plan for a counter-revolutionary coup d'etat entitled "Outline of Project '571'," like Confucius and Mencius and their disciples and followers, he also played the same old trick of "pleading for the cause of the people," and using his so-called "to live in peace and be contented with one's lot" as the bait, clamored that "true liberation" should be given "politically and economically." Actually, the so-called "people" Lin Piao had in mind were the landlords and bourgeoisie already toppled by the Chinese proletariat and working people, and if the Lin Piao clique succeeded in liberating them, then the broad masses of working people would have to suffer all over again and go through hell again.

Whether or not Wang An-shih dared to oppose and repudiate these attacks, reprimands, curses and intimidations of the diehards at the critical moment was actually a test of whether or not he was able to practice what he preached, "the gossip of the people should not cause distress" and display the spirit of going against the tide. He said: "I dare to expose my good-for-nothing self to the blame and censure of the country." Meanwhile, he also refuted one by one on the basis of sound reason the vicious attacks of the diehards. In "A Reply to Szu-ma's Letter of Advice," he strongly repudiated the malicious attack directed at him by Szu-ma Kuang. He said: "Introducing beneficial measures and abolishing bad ones is not for making trouble. Administering finances for the country is not for the quest of profit. Repudiating heresies and making things difficult for artful persons is not for rejecting advice. As regards all the blame and censure, I have long anticipated them." The rebuttal of Szu-ma Kuang by Wang An-shih was actually a counter-attack all the diehards. Regarding those diehards who were only able to follow without change the classics of the Confucian school and strictly observe the "ancestral laws," he severely scolded them as "pedants" and expressed the greatest contempt for them and the teachings of the Confucian school they worshipped.

What is particularly worth pointing out here is that Wang An-shih understood deeply the relations between ideology and government orders. He realized that if ideology was not unified, the views of the people would be divided and with everybody holding on to his own belief, there would be no way of implementing the orders of the government and reforms. For the sake of

unifying thought and removing obstacles to reforms, Wang An-shih boldly used his reformist concept to give a new interpretation to the classics of the Confucian school including the Book of Odes, the Book of History and the Book of Rites. He compiled the "New Definitions of the Three Classics" for use as the theoretical foundation for carrying out reforms. He also promulgated it as the standard teaching material for all government schools and abolished the definitions of past Confucian scholars. Meanwhile, he adopted an attitude of great disrespect toward the "Spring and Autumn Annals" compiled by Confucius, and ridiculed and repudiated it as "fragmentary court reports." This further stung the diehards who greatly revered Confucius and opposed the Legalist school, and they cursed Wang An-shih for "making improper use of a private school of thought to cover up the ancient Confucian scholars." However, their curses merely served to bring out Wang An-shih's spirit of going against the tide by daring to show contempt for and negate the so-called "family laws" which the Confucian school so blindly believed in and worshipped.

The political reforms carried out by Wang An-shih exerted a powerful influence in history. Consequently, for several hundred years afterward, it formed a frequent topic of conversation among the people. All defenders of the Confucian faith never failed to berate Wang An-shih. But among people of progressive mind, they invariably affirmed his attitude. Chu Hsi, a reactionary theoretician of the Southern Sung Dynasty said that Wang An-shih no longer adhered to "the principle of subduing one's self and returning to propriety" and attacked him for "regarding financial gain and military affairs as his first duty, preaching evil heresy, ousting honest and upright people, behaving irascibly and cruelly and reporting the clamorous outcries of the country," thus bringing about "extremely disastrous disorder." Shao Po-wen, the son of the Shao Yung, a scholar devoted to the study of the classics with a rational approach, even wrote "On Determining Traitors" in the name of Su Hsün to make a personal attack against Wang An-shih and berated him as a traitor "with the face of a criminal and the expression of a mourner." Yang Shen of the Ming Dynasty, in his "Record of Painting," said that he only begrudged the fact that Wang An-shih "was not born at the time of Confucius" and"got killed like Shao Cheng Mao." Their thirst for blood and vicious features were fully revealed.

Because Wang An-shih's political reforms curbed and attacked the interests of the powerful big landlord class, they played some useful role in promoting the development of social economy at that time. However, viewed from class relations, this struggle between reform and counter-reform was actually a case of class antagonism in society at that time, the contradiction between the landlord class and the peasant class and a reflection of the internal structure of the ruling class. This struggle between the reformist faction and the conservative faction within the ruling class could neither replace nor solve the contradiction and struggle between the peasant class and the landlord class. Because of such class limitations, it ordained that the nature of the reforms of Wang An-shih could not be radical. These reforms could not fundamentally rock the system of ownership of feudal rule, and they only led to a redistribution of power within the structure of the landlord class. Because they were unable to win genuine support from the broad masses of peasants and also would not have the wholehearted support of those within the ruling class, the historical destiny of their ultimate defeat was ordained. Under the pressure of the diehards,the Emperor Shen Tsung had no alternative but to call for the suspension of the

reforms. By the time Emperor Che Tsung ascended the throne and the Empress Dowager Kao ruled as regent, she appointed Szu-ma Kuang to be the Prime Minister, and the reforms were overthrown. Even the "New Learning of Lord Ching" was discarded and left unused. From then on, the Sung Dynasty became even poorer and weaker, and the disintegration and destruction of Northern Sung gathered momentum. This also served precisely to explain that in Chinese society, the "peasants' class struggle, peasants' uprising and peasants' war are the real motive force behind the development of history," and any other reformist proposals and measures were bound to fail.

Linked with such lack of thoroughness in political reform, Wang An-shih's spirit of going against the tide characterized by "three should nots" was also lack of thoroughness. This was determined by the class and historical limitations of Wang An-shih. In the first place, when Wang An-shih pounded against and criticized the traditional ideological concepts of the Confucian school and the old "ancestral" laws, he failed to break away from the ideological system of the whole feudal society. In the second place, the ultimate object of such pounding and criticism was still in the service of consolidating the economic base of his feudal rule. That is why there is an essential difference between Wang An-shih's spirit of going against the tide and our proletarian spirit of going against the tide of today. Marx, in the "Communist Manifesto" pointed out that only the proletariat could ultimately make the most radical rupture with traditional property relations and traditional concepts. That is to say that only the proletariat could possess the thoroughgoing spirit of going against the tide and only the vanguards of the proletariat armed with Marxism-Leninism and Mao Tse-tung's thought are those who could truly go against the tide.

Chairman Mao has taught us: "Going against the tide is a Marxist-Leninist principle." The philosophy of the Communist Party is that of struggle. Struggle means progress, and lack of struggle means reversal, means being toppled and falling into revisionism. In the present struggle to criticize Lin Piao and Confucius, we must bring the revolutionary spirit of going against the tide into play, head into the storm, get rid of all fetishes and superstitions, emancipate our thinking, advance in the face of difficulty, thoroughly criticize the reactionary fallacies of Lin Piao for honoring Confucius and opposing the Legalist school, criticize the doctrines of Confucius and Mencius and criticize the ultra-Right essence of Lin Piao's line, and under the leadership of the CCP Central Committee headed by Chairman Mao, carry the struggle to criticize Lin Piao and Confucius through to the end.

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

PLA Company Studies Chairman Mao's Article, Criticizes Lin Piao's Slanders of Working People

(NCNA-English Tsinan, Mar. 22, 1974)

commanders and fighters of a company of the tsinan units of the chinese people's liberation army have studied chairman mao's article "the foolish old man who removed the mountains" in the course of criticizing the reactionary slanders against the working people spread by lin piao and confucius. this made them see more clearly the ultra-right essence of lin piao's revisionist line derived from the reactionary idealist concept of history.

the article was chairman mao's concluding speech at the seventh national congress of the chinese communist party in 1945. the commanders and fighters of the company studied it and denounced lin piao for advocating the confucian precept "the highest are the wise and the lowest are the stupid". lin piao at the seventh party congress viciously slandered the working people as those "who think only about how to make money, about how to get rice, oil, salt, sauce, vinegar and firewood, and about their wives and children". he alleged that "the common people talk every day not about resisting japan and what the communists are concerned with".

the commanders and fighters came to see clearly during their discussion that chairman mao's speech and lin piao's words represented two diametrically opposite approaches to the working people. different classes have different class stands and entirely different viewpoints.

li feng-chang, a new recruit, pointed out: "all those of the reactionary classes, from confucius to lin piao, hailed themselves as 'the highest who are the wise' and regarded the working people as 'the lowest who are the stupid'. on the contrary, from the revolutionary class approach, we hold that those 'sages' the reactionaries lauded are parasites and those 'inferior men' they disparaged are genuine heroes. as a matter of fact, chairman mao's speech was a powerful rebuttal at that time to lin piao who peddled the reactionary viewpoint of confucius.

yang huai-chang, leader of the 8th squad, said: "the reactionary classes glorified confucius as a 'sage', but he was in fact a 'stray dog' who did no manual work and could not tell rice from wheat and who worked hard in the service of the decadent slave-owning class. lin piao described himself as a 'genius' and a 'heavenly horse', but he was in fact a big party tyrant and warlord

who had no learning at all. he said that the working people 'think only about how to get rice, oil, salt, sauce, vinegar and firewood' and 'not about resisting japan'. this is sheer slander. during the war of resistance against japanese aggression, many ordinary people delivered grain and passed on information to the army despite dangers and sacrifice. there were countless moving stories about parents sending their sons, and wives sending their husbands to the battlefront. an old woman in our village saved a wounded eighth route armyman from the enemy troops at the cost of her life. under the leadership of chairman mao and the communist party, the chinese working people in fact concern themselves most with the interests of the revolution."

yu ying-hsin, a veteran armyman, said: "due to his reactionary class nature, the renegade and traitor lin piao shamelessly hailed chiang kai-shek shortly before the seventh party congress as the 'supreme commander' of china's resistance to japanese aggression and could not see the great strength and role of the masses in the anti-japanese war. when the anti-japanese war was approaching victory he came out with the confucian doctrine that 'the highest are the wise and the lowest are the stupid' and cursed the working people in an attempt to undermine the line of the seventh party congress and lead the liberation cause of the chinese people to failure. both lin piao and confucius were clowns who tried to hold back and alter the course of history."

a cook named wang yu-hsian said: "after the great proletarian cultural revolution began, hundreds of millions of people in china, under our great leader chairman mao, made up their minds to be 'foolish old men' of our time and have kept on digging 'mountains', continued to make revolution under the dictatorship of the proletariat and advanced along the socialist road. at that time lin piao picked up the confucian trash 'the common people should be directed to do things but not made to comprehend them', and clamoured 'carry them (directives) out if you comprehend them. carry them out even if you don't comprehend them.' he said this to fool the people so that they would follow blindly and help restore capitalism and establish a hereditary fascist lin dynasty."

fighters pointed out in their study of chairman mao's article that the struggle between the "foolish old man" and the "wise old man" was one between those who stood for change and those who opposed it. fighter wang lung-pao said: "the foolish old man" with a revolutionary spirit took the stand of changing the world and approached problems from the viewpoint of development. he was convinced that the mountains would be lower with every bit of digging and his descendants would continue the digging as long as necessary. he drew the correct conclusion that the mountains could be removed. "the wise old man" was a diehard who opposed change. he opposed reform and looked

at problems in an isolated, static and one-sided way. he saw the high mountains but not the high aspirations of "the foolish old man"; he saw the few people before his eyes but not those who would come after. so he arrived at the wrong conclusion that it was impossible to dig up the mountains and tried to stop "the foolish old man" from digging them. their contention was one between progress and retrogression.

mou chia-kuei, a medical assistant, said: "in studying the article, we should continue to make revolution in the spirit of 'the foolish old man', oppose restoration, retrogression and coming to a halt and strive for still greater victories in the socialist revolution and socialist construction. lin piao, who used the doctrines of confucius and mencius in plotting a restoration and retrogression, was bound to bring his own destruction. he represented the decadent, declining reactionary classes. his reactionary subjective wish ran counter to the inevitable trend of historical advance. whatever schemes and plots lin piao played, he could not change the irresistible objective law that progressive forces defeat reactionary forces.

CRITICISM OF ANTI-CHINA FILM

Hung-ch'i Article Criticizes Antonioni, Maker of Anti-China Film

(NCNA-English Peking, Mar. 21, 1974)

an article entitled "after all, whose 'instrument' is he?" appears in the 1974 no. three issue of the journal "red flag". the article points out that m. antonioni, maker of the anti-china film "china", put up a shameless "defence" after the chinese people and people in many other countries including italy had criticized him. he asserted that upon his "conscience" he had not vilified china or distorted its reality. he even whined that the chinese people criticized this film because "i just happen to be the instrument of a violent political discussion".

the article says: the fact is not that the chinese people are treating him as an "instrument" of a violent political discussion, but that he himself willingly serves as an instrument of the enemies of the chinese people and the people of the world.

what is the basis for saying antonioni serves as such an instrument? it is common knowledge that in china there is a struggle between the two classes and the two roads and that a threat of subversion and aggression by imperialism and social-imperialism comes from abroad. antonioni came to china in mid-may in 1972 after lin piao, the "superspy" of the soviet revisionist renegade clique, fell and when the chinese people were deepening the movement to criticize lin piao and rectify the style of work. with bad will he used all sorts of despicable tricks in cinematography to present thriving socialist china in a chaotic state. through deliberately distorted scenes and vicious narration, he insinuated that old china, "paradise" of imperialist adventurists, was much more "prosperous" than new china when the working people are masters of the country. how similar is this argument that conditions at present are inferior to those of the past to the lin piao anti-party clique's counter-revolutionary slanders of china's socialist cause in a vain attempt to restore capitalism. antonioni showed once again on the screen the worn-out theme of lin piao and his behind-the-scenes boss soviet revisionist social-imperialism against the socialist system and the dictatorship of the proletariat in china. whose needs does this meet and whose instrument is he? isn't it very clear?

the interesting thing is that when the question was raised, a western reporter asked antonioni whether or not he was a "russian worm". antonioni "shrugged", implying that he was "hardly attempting to become less ambiguous." as regards whether or not this "worm" just happened to chime in with the anti-china voice of soviet revisionism, let the facts make it "less ambiguous".

between late 1971 and early 1972, soviet revisionism set its propaganda machine into motion and desperately attacked china's great proletarian cultural revolution as "greatly hampering" the development of production and its economy as being "at a standstill". after coming to china, instead of reflecting the truth about china's efforts in grasping revolution and promoting production, antonioni scurrilously asserted in his anti-china film that "the cultural revolution has thrown the system of production into confusion". one may ask mr. antonioni: doesn't this show that you were a "yes-man" singing the same tune?

at the beginning of 1972 soviet revisionism vilified the chinese people as "lacking freedom" and even alleged that the revolution "robs the children of feelings". therefore, antonioni shut his eyes to the chinese people's attitude of being masters of the country and filled with morale, or he saw it but did not film it. on the contrary, he viciously insinuated that the chinese people were oppressed and slanderously claimed that chinese children singing "political" songs in praise of chairman mao

and the communist party was not in harmony with their "so lovely" age. one may ask whether this doesn't show him as a "yes-man" having the "conscience" as soviet revisionism?

it was also just before antonioni came to china that soviet revisionism slandered china's great proletarian cultural revolution, saying "countless historical monuments were destroyed". backing up the soviet revisionist slanders, antonioni alleged in his anti-china film that "there are few monuments which remain intact" in some cities of china. he claimed that he went to film china "in search of images, not judgements". indeed it was not necessary at all for him to "search" for his "judgements" because he had already made the counter-revolutionary "judgements" of the new czars his own.

in early 1972, the soviet revisionist renegade clique presented a hodge-podge television documentary film to heap abuse on china. it expressed the hope that china would "return to true socialism", that is, revisionism would take power and capitalism be restored to make china return to the dark world. then, after completing his anti-china film on the same theme and arriving back in rome, antonioni held a press conference. acting the fortune-teller, he talked of his experience and said: "it is more likely that china will be polluted than we purified." "polluted" and "purified" imply that china would "more likely" be transformed by capitalism and socialism would not triumph over capitalism. this statement is scarcely new, it was the prophesy of dulles in the past and the dream of the new czars today. however, dulles went to heaven before his prophesy came true; and the new czars also are not seeing their dream become reality, but have seen the doom first of liu shao-chi and then lin piao exclamation .failure to bring their dream to life has become an obsession. how can this psychological disorder be cured? the best prescription is to attack china's great proletarian cultural revolution. whoever can paint china's situation during the cultural revolution as utterly hopeless provides the best cure. in talking about what was "more likely", antonioni was heard better by the new czars in moscow than by newsmen in rome. his aside was: your majesties, set your hearts at ease, the film that i as your instrument shot is serving your attempt to give life to your dream exclamation

in fact, the appearance of this anti-china film acted as a fillip to the new czars. just when the chinese people are rebuffing antonioni, the soviet revisionists use all their propaganda machines at home and abroad to back him up. a soviet newspaper praised him as "a great artist and a world-known film director", and "nobody else ever had in his mind the idea" that he was "a reactionary". as for his distortions about china, the paper blatantly wrote that they were not at all

"slanderous". the soviet revisionists bluntly making bitter complaints on behalf of their instrument. does not this reveal the foul relationship between the so-called world-known film director and the soviet revisionists?

it is not accidental that antonioni enters the service of soviet revisionism. he served the reactionaries long ago. during the second world war, when the anti-fascist struggle of the people of the world was surging high, he threw himself into the arms of the fascists and began his reactionary career of loyally serving the fascist rule of mussolini. in documentary films he then shot, the labouring people were presented as ignorant pathetic creatures. this fully revealed his counter-revolutionary role as a fascist instrument. in 1942, acting on the orders of the italian "political and war films service", a fascist propaganda organ, he edited the film "a pilot returns", glorifying the fascist armed forces stained with the blood of the people. the film nauseatingly praised the pilots of the fascist air force as being "brave and good fighters" "loyal to fascist italy." in the eyes of the soviet revisionists, this old-time fascist who was notorious among the revolutionary people of italy is not "reactionary" but one who is much sought after. this fully shows that he wallows in the mire with the soviet revisionists. hence, one will not be surprised to see why the "instrument" which "happened to" produce the anti-china film has "happened to" win praise from the soviet revisionists.

now, the nature of antonioni's "conscience" is crystal-clear. if we want to sum up the political background of mr. antonioni briefly, the most appropriate words are "thinking of the past, but loyal to the present" which he used in his anti-china film to slander the chinese people. he is "thinking of the past" -- hitler and mussolini -- and "loyal to the present" -- brezhnev and company. in eighteenth century italy, there was a famous comedy entitled "a servant with two masters". it showed how a quick-witted clown was able to change rapidly and served two masters at the same time. in twentieth century italy, antonioni edited, directed and performed another "a servant with two masters" himself by his reactionary words and deeds. but this is not a comedy. the clown in the play became a homeless stray dog after his old master was ruined in the anti-fascist war. this was the origin of his "natural pessimism". but later he got some comfort in "pessimism". as he saw that fascism was not extinct with the soviet revisionist rulers such as brezhnev and company, he found his new master, wagged his tail and fawned. though the clown was quick to change according to circumstances, he cannot save himself from failure. antonioni is simply putting on the play "a servant with two masters". the

first part of the play ends with the doom of his old masters. the second part, though unfinished, suggests that he and his new master are lifting a rock only to drop it on their own feet in their despicable performance.

finally, one more thing: the chiang kai-shek clique now entrenched on china's territory of taiwan province is also lavishing highest praise on antonioni. like blowing soap bubbles, they extol this anti-china buffoon spurned by the people of the world as "the big shot of the century". such "big" bragging is indeed the laughing stock "of the century". this is not strange because the chiang kai-shek clique lives in constant fear from one day to the next. it cries for "calmness before changes" to hide the fact that it is running scared. now that it suddenly finds a straw, it grabs it for dear life. but a straw is only a straw. it will not save chiang kai-shek. using this instrument of the soviet revisionism as a cardiac stimulant to continue its death-bed struggle against the chinese people will only accelerate the doom of the chiang kai-shek clique.

FEATURE FILMS

New Chinese Color Feature Film "Bright Sunny Skies"

(NCNA-English Peking, Mar. 22, 1974)

workers, peasants and soldiers describe "bright sunny skies", a new chinese colour feature film, as an achievement of the great proletarian cultural revolution and good teaching material for education in political line.

based on the novel of the same name, it is set during the struggle between the two classes and two roads in 1957 when china, under the leadership of the chinese communist party and chairman mao, won a victory of historic significance in the socialist revolution through the collectivization of agriculture. this represented basic completion of the socialist transformation of agriculture, handicrafts and capitalist industry and commerce. the overthrown landlords and bourgeoisie were not reconciled to their defeat and launched fierce attacks on the communist party, leading to a struggle between the two classes and two roads. this struggle centred on whether to develop agriculture by collectivization or by individual farming which would lead to new polarization

in the countryside. whether to take the bright socialist road or go up the blind alley of capitalism was a major issue of right and wrong. the film describes the revolutionary spirit of china's poor and lower-middle peasants who firmly take the socialist road and it praises the party's basic line for the historical period of socialism.

the film describes how the poor and lower-middle peasants of an advanced agricultural co-operative in north china led by party branch secretary hsiao chang-chun struggle against a handful of landlords and capitalists headed by ma chih-yueh, a hidden counter-revolutionary who wormed his way into the party.

the village is hit by a serious flood in 1956. members of the co-operative are determined to work hard and rely on their collective strength to overcome its effects. however, ma chih-yueh, who usurped the position of party branch secretary, tries speculation with the collective's grain seeds. he is opposed by hsiao chang-chun, a communist party member and then commander of the militia platoon, and the revolutionary masses. during a movement to consolidate the party organization and the co-operative, ma chih-yueh is removed from his party post and became deputy director of the co-operative; hsiao chang-chun, with the support of the revolutionary masses, is elected party branch secretary.

the following year, under the leadership of the newly elected party branch committee, the co-op members work vigorously to ensure a good wheat crop. not reconciled to defeat, ma chih-yueh works hand in glove with bourgeois rightists and incites some people to advocate grain distribution according to the amount of land each household has pooled in the co-op instead of work-days, a long discarded practice that would only benefit well-to-do middle peasants. he spreads rumours, urges a well-to-do middle peasant to speculate with his surplus grain while at the same time asking the co-op for food grain. when the wheat crop is harvested and brought to the threshing ground, he does not report a sudden coming storm that can destroy the wheat if it is not covered in time. he colludes with the landlord, ma hsiao-pien, who tries to murder hsiao chang-chun's only child. all his schemes are directed against hsiao chang-chun and the co-operative.

in this grave class struggle, the party branch secretary hsiao chang-chun adheres to chairman mao's revolutionary line, relies on the party and the revolutionary masses, exposes ma chih-yueh's plots, mounts an offensive against the enemy, and this results in victory for the socialist revolution.

the film deals with the subject from the standpoint of the party's basic line. it records with precision a struggle during the period of agricultural collectivization but reaches the present-day ideological level and conveys the spirit of the time.

the film producers studied the experience in creating revolutionary model theatrical works and adapted them to making feature films. they worked with a variety of cinematographic devices to create fine proletarian heroes. hsiao chang-chun, the party secretary, keeps to the socialist road and displays high consciousness in class struggle and the struggle between the two lines. he studies chairman mao's works hard and remains sober-minded in face of deceptive, sly class enemies, so he always stands on firm ground in the struggle against them. he has close ties with the masses and relies on them, so the class enemies cannot evade their supervision. he patiently criticizes and helps his class brothers, educates and unites with the middle peasants, displaying his profound class feelings and steadfastness in implementing the party's policies. his proletarian world outlook as a party member who works for the interests of the vast majority is revealed when his son is hurled down a cliff and the sunning wheat is threatened by a storm, a crucial moment of sharp conflict between individual and collective interests. he decides that all the commune members should deal with the wheat instead of looking for his son. this deals a blow at the enemy's plot to sabotage the summer harvest. he convinces his father and the peasants who are anxious about his son, saying "let those scoundrels see that we who work for socialism are people with a steel will exclamation"

the film also preserves a group of heroic people, including the deputy director of the co-op who is a party branch committee member, the secretary of the communist youth league branch and a former poor peasant and stockman all of whom share weal and woe with hsiao chang-chun in the struggle against the class enemy.

the "people's daily" and other peking papers carried articles praising the film. one of the articles says that the film "presents a vivid brilliant picture of the socialist motherland and warmly praises the militant life of the former poor and lower-middle peasants who advance victoriously on the road of collectivization." an article by an amateur literary critics' group of a production brigade at the lukouchiao people's commune on the outskirts of peking says: "the acute class struggle and two-line struggle epitomize the class struggle in china's rural areas at that time." "hsiao chang-chun", the article continues, "is a brilliant example for the former poor and lower-middle peasants, especially for rural grassroot cadres." they also pointed out some

shortcomings in the film, for instance, inadequate presentation of the acute class struggle, compared with the original novel.

the producer of the film, the changchun studio formed a three-in-one group of leading cadres, script writers and the masses. the mass line was followed to stimulate the initiative of the professionals and draw on the wisdom of the masses whether the question was making changes in the scenario or shooting a scene. before the film shooting began, the members of the group went to factories, people's communes and people's liberation army units. they held discussions with the workers, peasants and soldiers to revise the scenario. the suggestions raised resulted in eighteen re-writes. they visited hao jan, author of the novel, several times and discussed with him how to portray the characters.

lin nung, director of the film, is a veteran of revolutionary literary and art work. during the great proletarian cultural revolution he criticized the sinister revisionist line in literature and art. in making this film he drew the lesson of his past mistake of not having confidence in the masses and not relying upon them. he paid attention to the mass line, encouraged every member of the film making group to work together to make the film a good one. during the cultural revolution, he went to the countryside to live and do manual labour with the former poor and lower-middle peasants for more than three years. his experience in the countryside and his enhanced class feelings for the labouring people gave him a good foundation for directing the film. he and the members of the film making group re-shot more than one hundred scenes in order to bring out more effectively the heroic image of hsiao chang-chun.

chang lien-wen, the young actor who played the hero lived in the countryside the year round. he performed for the former poor and lower-middle peasants and learned from them. he went with other members of the group to visit tachai, the outstanding agricultural unit. chen yung-kuei, the party branch secretary of the tachai production brigade told them about the struggle between the two classes, two roads and two lines in the countryside. he contrasted the past bitterness of the former poor and lower-middle peasants with their present good life. chang lien-wen went to live and work with the commune members of the wangchinchuang people's commune in shehsien county, hopei province, where the location shots were taken. his knowledge of the miserable life led by the poor and lower-middle peasants in the past and vivid facts of class struggle helped him to understand more deeply the revolutionary truth that only socialism can save china. all this raised his revolutionary love for socialism and made him understand better the character he portrayed.

CHENGTU-KUNMING RAILWAY

Southwest China Builds Important Railway Line

(NCNA-English Peking, Mar. 22, 1974)

a 1,085-kilometre-long railway line between chengtu and kunming, capitals of szechwan and yunnan provinces, is open to traffic during the great proletarian cultural revolution. it connects with the chengtu-paochi line and serves as a key link between southwest and northwest china.

the railway workers have raised their enthusiasm in the current movement to criticize lin piao and confucius and are working for increased efficiency and better quality of transportation for socialist revolution and construction.

the railway passes through szechwan, kweichow and yunnan provinces which have considerable natural resources. it opens new possibilities for greater cooperation and unity of the people of dozens of nationalities living in the three provinces and for aiding industry and agriculture. this line will improve china's industrial distribution and step up socialist construction.

a major engineering feat, the railway line has over 653 bridges and 427 tunnels, totalling more than 400 kilometres in length. on the average, there is one bridge for every 1.7 kilometres and one tunnel for every 2.5 kilometres. the railway winds around steep mountains, crosses many rivers and goes over storm-swept gorges and deep valleys where the temperature rises to 40 and sometimes 50 degrees centigrade. along the route are water-eroded caves, faults, drifting sand, underground rivers, gas-filled layers and mud-flows. one-third of the railway line traverses an earthquake zone where seven magnitude earthquakes have been recorded.

construction started in july 1958, during china's great leap forward, but it came to a standstill in 1962 as a result of interference and disruption by liu shao-chi's revisionist line. chairman mao issued the great call "the chengtu-kunming railway must be built at a fast pace" in august 1964, and builders came from all parts of the country and construction work picked up momentum.

during the vigorous great proletarian cultural revolution, commanders and fighters of the railway corps of the chinese people's liberation army, workers, technicians and militiamen at the worksite criticized such revisionist trash spread by liu shao-chi as the "go-it-slow" policy and the slavish comprador philosophy. they were fired with greater socialist enthusiasm and were determined to complete the project as quickly as possible.

the great leader chairman mao paid great attention to the project. the builders implemented chairman mao's principle "be prepared against war, be prepared against natural disasters, and do everything for the people" and kept to the party's general line for building socialism. they worked hard and self-reliantly and built a project that some foreign experts thought impossible. the railway was officially opened to traffic on july 1, 1970.

the builders also learned from the undaunted revolutionary spirit of the chinese red army which went through this area during the long march, and overcame the problems created by mud-flows, landslides and other difficulties.

as the workers were driving a six-kilometre tunnel through a mountain that has complicated geographic structures, underground water gushed out in great quantities. but they worked on in waist-deep water and completed the tunnel in good time.

a two-kilometre-wide gully between sheer cliffs stood in the way of the line. designers worked in mid-air, suspended from ropes, to gather data for a stone arch bridge. the workers carried hundreds of thousands of tons of equipment to the worksite on their backs and by shoulder-pole. a handsome railway bridge spanned the gully in just 55 days. they also built a bridge across the turbulent chinsha river, which has the largest span between piers in china.

the builders used many new methods, made or innovated hundreds of pieces of big equipment and put up six modern bridges welded with high-strength bolts that cut the need for steel by 15 per cent compared with riveted bridges, and lowered labour-intensity. modern railway-building machines designed and made by china were used for the first time on this line. they included a cantilever bridge-laying crane and a machine that lays 25-metre-long rails.

people throughout the country, particularly the multi-national people in southwest china, gave full support to the project. tens of thousands of local people worked alongside the regular builders and commanders and fighters of the railway corps. more than a hundred factories throughout the country manufactured equipment and material for the project.

INDUSTRIAL DEVELOPMENTS

Northeast China Grain-Producer Develops Local Industry

(NCNA-English Changchun, Mar. 22, 1974)

a major grain-producing county in northeast china's kirin province has set up more than seventy factories since the start of the great proletarian cultural revolution. in addition, the people's communes have opened thirty others. in all, over 230 kinds of farm machinery are turned out. many production brigades have farm machinery repair stations.

fuyu county on the plain between the sunghua and liaoho rivers has since 1970 registered an annual increase of 25 per cent in total industrial output value.

the county increased its grain yield by fifty per cent in the last four years, supplying the state with a considerable amount of marketable grain.

industry was almost non-existent in the county in the early post-liberation days. the people began to run local industry during the great leap forward of 1958. a number of factories were later closed down, however, because of interference and sabotage by liu shao-chi's counter-revolutionary revisionist line. during the great proletarian cultural revolution, people led by the county party committee and helped by the state overcame one difficulty after another in developing industry by self-reliance.

in the past few years county appropriations and commune public accumulation funds were used to make and renovate 1,300 pieces of equipment. classes were run to train 980 people with the help of veteran workers.

a farm machinery repair workshop has been turned into a diesel engine manufacturing plant through self-reliant efforts. the workers last year used 37 machines they had made and twelve others allotted by the state to form a production line. annual capacity is 1,000 diesel engines.

the county has laid stress on production of drainage and irrigation machinery because dry spells are common. it has seven plants to turn out well-sinking machinery and eight others to make electric pumping equipment.

over the past four years the county has used machinery turned out by these plants to build 60 pumping stations and sink 900 pump wells to irrigate 27,000 hectares of farmland. factories in the county also provided rural communes with 50,000 pieces of farm machinery and 2,000 machines to process farm produce. grain and forage processing is now virtually mechanized, and a great deal of labour power has been released for intensive farming.

WOMEN TECHNICIANS

Women Worker-Technicians in Shanghai

(NCNA-English Shanghai, Mar. 21, 1974)

women worker-technicians are playing an important part in making technical innovations at the shanghai machine tools plant, one of china's leading producers of precision grinding machines. they are responsible for designing, technological processes and other work. some of them are in charge of making overall designs for new machines.

during the great proletarian cultural revolution, the plant made much efforts to train worker-technicians and was commended by chairman mao who issued on july 21, 1968 the brilliant directive "take the road of the shanghai machine tools plant in training technicians from among the workers". two months later it set up the july 21 workers' college enrolling both men and women workers. it also sends workers to study in its research institute and vocational schools.

thirtythree-year-old chou sai-fei, a technician at the grinding machinery research institute, was formerly an electrician. she studied in the plant-run college from 1969 to 1971 and has since designed electrical devices for an automatic double end face grinder, a high precision external grinding machine and two other machine tools.

chou sai-fei studies marxism-leninism-mao tsetung thought hard. she came to understand the importance of practice better after studying chairman mao's work "on practice" and has since applied the marxist theory of knowledge to her work. she pays attention to studying the practical experience of veteran workers. while making designs for the automatic double end face grinder, she solicited opinions from workers as well as the user unit, and took a direct part in assembling the machine.

chou sai-fei attended the tenth national congress of the communist party of china last year. the workers praised her as a model revolutionary designer who combines theory with practice and integrates herself with workers.

the plant recently sent a new precision thread grinder to the shanghai industrial exhibition. the hydraulic system of the grinder was designed by woman worker-technician kung li-hua, now director of the office of hydraulic devices. over the past dozen years she has designed hydraulic systems for a score of machine tools, some of them being up to advanced world standards.

forty-year-old kung li-hua was born in a poor worker's family before liberation. she became a labourer at eleven, working 16 to 17 hours a day and often beaten up by the boss.

like all other chinese working women, kung li-hua stood up after liberation. in 1952, the party organization sent her to study in the shanghai machine building school. later she came to work in the shanghai machine tools plant. but at that time, under the influence of liu shao-chi's revisionist line, the plant relied on a few bourgeois authorities to do research work and did not let kung li-hua and other worker-technicians take part in designing.

during the cultural revolution, the workers criticized liu shao-chi's revisionist line. this enabled kung li-hua and other worker-technicians to bring their abilities into full play. kung li-hua widely canvassed workers' opinions and overcame many difficulties before she successfully finished the design of the hydraulic system for the big thread grinding machine in two months.

another woman designer, chang hsia-jung, was formerly an ordinary lathe turner. she began to learn designing in 1969. after receiving the task of making an overall design for the automatic double end face grinding machine in 1972, she discussed it with the workers and worked with them on the job. the machine was turned out in eight months. after more than ten thousand tests, it proved efficient and precise in performance.

TRAINING OF MEDICAL WORKERS FOR RURAL AREAS

Central China Medical College Trains Personnel for Countryside

(NCNA-English Wuhan, Mar. 21, 1974)

the hupeh medical college sends teachers from time to time to the countryside to run short-term courses to train medical workers for rural areas as well as raise the technical level of those on the job. the poor and lower-middle peasants welcome this.

the college has run 37 such courses in the past three years in basic medical knowledge as well as in surgery, gynecology and obstetrics, radiology, epidemic prevention and pathological examination of tumour in more than 30 counties and cities. over 1,500 medical workers and barefoot doctors were trained for hospitals and clinics at grassroot levels.

over 83 per cent of the production brigades in the province now have cooperative medical service, guided by chairman mao's proletarian line in medical and health work. many counties have cooperative medical service in all the rural areas.

the courses run by the college are adjusted to varying circumstances. some are run in counties, others in communes or production brigades. half the students are barefoot doctors. the terms for study range from one month to a year, the average being five months.

for beginners, the college and local medical departments run short-term basic courses in anatomy, pathology, pharmacology and diagnosis. teachers responsible for clinical lectures teach barefoot doctors in the evening while serving commune members in the daytime.

suited to rural medical conditions, the teachers gave lectures on medical check-ups and treatment under optimum and poor conditions and treatment by both western and chinese medicine.

they broke with the conventional sequence of basic medical knowledge, clinical knowledge and lastly intern. they used the method of learning while practising under teachers. they explained basic medical knowledge in the course of analyzing cases.

the college ran training courses in surgery, gynecology and obstetrics, eye, ear, nose and throat and tumours in yingshan and ocheng counties in 1971. most of the students made considerable progress after eight months of learning. they have now gone to do medical work in communes and brigades.

while in the countryside, the teachers have extensive contacts with the poor and lower-middle peasants and take part in collective productive labour. this helps them remould their world outlook.

TREE PLANTING

Tree Planting Improves East China Hsien

(NCNA-English Hofei, Mar. 22, 1974)

the people of woyang county in east china have planted trees or tree-belts near houses, villages, roads and rivers. the county now averages 170 trees per capita as against 20 in 1965.

woyang county is situated north of the huai river. it suffered from floods of the yellow and huai rivers before liberation. many peasants became destitute and homeless, large amounts of land were inundated, local drainage systems were damaged and farm output was very low.

harnessing the yellow and huai rivers after liberation ended the floods. the local people relied on their own efforts to build and repair the drainage system and raised farm output. the leading members of the county party committee went to more than 300 production brigades, investigated villages, roads and rivers and collected opinions from the peasants. they restudied chairman mao's teachings "in agriculture, learn from tachai" and "cover the country with trees". the leading members of the county saw the way forward as meeting the needs of running socialist collective agriculture by levelling land, building and repairing water conservancy projects and planting trees.

during tree planting and slack farming seasons over the past four years tens of thousands or hundreds of thousands of people turned out to level more than 130,000 hectares of land, harness rivers, improve old roads and build 6,000 new roads and open some 3,000 drainage ditches. altogether they have planted 136,000,000 trees and nursed saplings on 9,200 hectares. now the county has neat plots of levelled fields, and a network of straight roads, a drainage system and trees everywhere.

large-scale tree planting has strengthened dykes, provided the people with fuel and timber to build houses, and leaves to be used as fertilizer. the trees include plane trees, poplars, elms and willows and 84 million pear, apple and peach trees.

communes, production brigades and teams, and even government institutions, schools, factories and urban neighbourhood committees have set up tree nurseries.

SPORTS

Chinese Swimmers Break Six National Records

(NCNA-English Peking, Mar. 21, 1974)

chinese swimmers broke six national records at a recent swimming contest held in peking.

in the training days before the contest, the swimmers put the criticism of lin piao and confucius in the first place. they roundly criticized lin piao's crimes in preaching the confucian canon "restrain oneself and return to the rites" in an attempt to restore capitalism. through revolutionary mass criticism, the swimmers steeled their determination to train for the revolution. they had rigorous training and generally improved their technical level.

of the six records, five were of men's sprint swimming events. lin sen-lin of fukien province broke the men's 200-m. freestyle national record in a time of two minutes 3.1 seconds. junior swimmer lo chao-ying of kwangtung province beat the men's 100-m. and 200-m. butterfly with 58.8 seconds and two minutes 12.7 seconds respectively. junior swimmer pai pao-cheng of peking was clocked in one minute 4.6 seconds and two minutes 18.6 seconds, improving the listed national records in the men's 100-m. and 200-m. backstroke.

tseng kuei-ying of kiangsu was timed in 10 minutes 24 seconds in the women's 800-m. freestyle event, clipping 10.5 seconds off the previous national record set by herself.

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* FOREIGN RELATIONS *
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CHINA AND CAMBODIA

Jen-min Jih-pao Editorial: Heroic Cambodian People Advancing Triumphantly

(NCNA-English Peking, Mar. 23, 1974)

following is the "people's daily" editorial of today entitled "the heroic cambodian people are advancing triumphantly":

today is the fourth anniversary of the founding of the national united front of cambodia and the cambodian people's national liberation armed forces. with joyful feeling, the chinese people warmly greet the cambodian people on this glorious day and extend warm congratulations and lofty regards to all the commanders and fighters of the cambodian people's national liberation armed forces and the fraternal cambodian people who are fighting valiantly.

the national united front of cambodia and the cambodian people's national liberation armed forces came into being on march 23, 1970, at a critical moment in the fate of the cambodian nation. it signified the beginning of the cambodian people's war against u.s. aggression and for national salvation and opened a new page in the history of cambodia.

the past four years are years of the cambodian people fighting in unity and advancing in victory. in the last four years, the cambodian people, under the leadership of the national united front of cambodia with head of state samdech norodom sihanouk as chairman, have waged a war of resistance against u.s. imperialism and taken punitive action against the traitorous lon nol clique in order to realize the five-point declaration and the political programme of the front. through their fighting, they have brought about an excellent situation. now, over 90 per cent of the national territory with a population of some 5.5 million have been liberated and the people's administrations at various levels have become increasingly consolidated. the people's national liberation armed forces have constantly grown in strength and become stronger and stronger in the course of battle and have developed into a powerful people's armed force. the royal government of national union of cambodia has won the enthusiastic support of the broad masses inside the country and extensive sympathy and support in the international arena and its prestige is rising day by day.

since the beginning of this year, the patriotic armed forces and people of cambodia have launched violent attacks on the traitorous lon nol clique and achieved new

successes on all battlefields. they have wiped out large numbers of enemy effectives, captured a large quantity of military materials, retaken a number of cities and towns of strategic significance, and tightened their encirclement around phnompenh. the brilliant military exploits of the people's national liberation armed forces have created favourable conditions for the cambodian people to seize complete victory in the war against u.s. aggression and for national salvation. under the heavy pounding by the patriotic armed forces and people, the traitorous lon nol clique is tottering and may collapse any day. having suffered defeats on the battlefields, they are bottled up in phnompenh and several other isolated cities, trying to prolong a precarious existence. the ruling clique is torn with power struggle and ridden with contradictions. the economy in the areas under the clique's control is daily deteriorating and chaos reigns there. this gang of national scum which has been spurned by the cambodian people long ago and is notorious internationally is quite isolated. it can never escape from the fate of total collapse no matter what desperate struggles it may put up.

at present, the situation in indochina continues to develop in the direction favourable to the people and the cambodian people are advancing triumphantly. we are convinced that so long as the cambodian people strengthen their unity, persevere in the struggle, they will certainly be able to attain their national aspirations and fundamental national rights, and achieve the independence, neutrality, sovereignty and territorial integrity of cambodia.

the chinese and cambodian peoples are close comrades-in-arms and brothers. we are of the same family. our two peoples have always encouraged and supported one another in the common struggle. in the days to come, the chinese people will, as always, firmly stand on the side of the cambodian people and support their just struggle staunchly till complete victory.

CHINA AND ETHIOPIA

CAAC Gives Reception for Foreign Visiting Group

(NCNA-English Peking, Mar. 21, 1974)

the general administration of civil aviation of china gave a reception here this evening in honour of a visiting group led by ambassador ato getachew mekasha of ethiopia.

the visiting group arrived here this morning by an ethiopian airliner to celebrate the ethiopian airlines service to peking.

attending the reception were ethiopian ambassador to china makonnen kebret and his wife, diplomatic officials of the ethiopian embassy in peking, and teklemariam haile, manager of the ethiopian airlines for china.

present were ma jen-hui, director-general, and shen tu, deputy director-general, of the general administration of civil aviation of china; ho ying, vice-foreign minister; and kung hsiao, leading member of the china travel and tourism administrative bureau.

prior to the reception, ma jen-hui, ho ying and others met and had a friendly conversation with leader mekasha and his wife, and some members of the visiting group. ambassador and mrs. makonnen kebret and manager haile were present on the occasion.

CHINA AND KOREA

Korean Tennis Delegation Leaves Shanghai for Kunming

(NCNA-English Shanghai, Mar. 21, 1974)

the tennis delegation of the democratic people's republic of korea led by lee min sik concluded its friendly visit and matches in shanghai and left here for kunming by air today.

chinese and korean tennis players had two friendly matches in shanghai. wang yi-ping, vice-chairman of the shanghai municipal revolutionary committee, and leading members of departments concerned watched their first

match. the spirited game and good tennis skill displayed by the players of china and korea drew warm applause from the spectators. the players of the two countries also had joint practice sessions and exchanged experience.

the korean tennis delegation arrived in shanghai from peking on march 9. the shanghai municipal physical culture and sports committee gave a banquet in honour of the korean comrades-in-arms. the delegation visited the shanghai industrial exhibition, the shanghai shaped steel tubing plant and a children's palace. they were warmly welcomed by the revolutionary people wherever they went.

MALAYSIA

Malay Peninsula Factory and Public Workers Fight Capitalist Exploitation

(NCNA-English Peking, Mar. 22, 1974)

malay peninsula workers and low salary public employees of various nationalities continued their struggle against capitalist oppression and exploitation, the "voice of the malayan revolution" reported yesterday.

in february alone, more than 8,000 workers, most of them women, took part in strike struggles in different cities and towns of the peninsula.

soon after several thousand women transistor factory workers in malacca and penang won wage increases in early february, 400 workers of a prai textile factory went out on strike in defence of their pay packets and other interests. on february 20, workers of a garment factory in penang downed tools in a demand for improved cost-of-living allowances. workers of various nationalities joined the strike and, uniting as one, pledged to carry the struggle through to the end. supported by the workers and other labouring people of penang and province wellesley, the workers of this garment factory succeeded in forcing the proprietors to accept their just demands. women workers of an aerated water factory in kuala lumpur and a garment factory in malacca, some 100 persons in all, also launched a struggle recently to oppose unfair dismissals and delayed payment of wages.

workers and other low-paid employees in water distilling, tobacco, plastics and insurance trades in penang and perak also took action in february to put forward demands and protest against exploitation.

CHINA AND NEW ZEALAND

New Zealand Table Tennis Team Leaves Peking for Shanghai

(NCNA-English Peking, Mar. 22, 1974)

the new zealand table tennis team led by richard john rassie wound up its friendly visit to peking and left here for shanghai by air this morning for a friendly match tour.

among those seeing the guests off at the airport were liang cho-hui, a leading member of the chinese table tennis association, and chinese table tennis players.

while in peking, the guest team had friendly matches with the chinese table tennis team and the peking team. the guests also visited the great hall of the people, and middle school and scenic spots and places of historical interest.

new zealand ambassador to china w.b. harland and his wife gave a reception for the visit to china of the new zealand table tennis team.

CHINA AND SOVIET UNION

Sino-Soviet Joint Commission for Navigation on Boundary Rivers Holds 19th Regular Meeting

(NCNA-English Peking, Mar. 22, 1974)

the sino-soviet joint commission for navigation on boundary rivers held its 19th regular meeting in the soviet town of blagoveshchensk (hailanpao) from february 5 to march 21.

each side made a report on navigation and work concerning navigational channels. it was decided that the 20th regular meeting is to be held in china at a date to be determined later. they signed a summary of the 19th regular meeting.

no agreement was reached on the questions discussed at the meeting.

CHINA AND ZAMBIA

Madame Kaunda Returns to Lusaka After China Visit

(NCNA-English Lusaka, Mar. 20, 1974)

madame b. kaunda, wife of president k.d. kaunda of zambia and leader of the republic's women's delegation, returned here this afternoon after visiting china. she was given a warm welcome at lusaka international airport.

president kaunda was at the airport to greet her. also present were secretary-general of the united national independence party a.g. zulu and his wife, minister of foreign affairs v.j. muwaanga, wife of the prime minister mrs. chona, ranking government officials and their wives. members of the women's delegation mrs. b.c. kankasa and miss p. kawandami, who had returned to lusaka earlier, and more than two hundred zambian women were also present.

tang yung, charge d'affaires ad interim of the chinese embassy, was on hand at the airport.

INTERNATIONAL ORGANIZATIONS

Arab Football Federation Supports Restoration of China's Lawful Membership in FIFA

(NCNA-English Kuwait, Mar. 20, 1974)

the executive committee of the arab football federation decided to support the proposal submitted by the kuwait football association to the international federation of association football (f.i.f.a.) calling for the restoration to the football federation of the people's republic of china of its lawful membership in the f.i.f.a. and cancelling the illegal membership of the chiang kai-shek clique, the paper "al seyassah" reported yesterday.

the decision was made at a meeting of the executive committee of the arab football federation held here from march 17 to 18.

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DRAMA "IN THE PRIME OF YOUTH"

A Heart-Stirring Good Play

- a comment on the drama "In the Prime of Youth"

by

Yen Hsiang-ch'ing (燕向青)

(Peking Jen-min Jih-pao, March 3, 1974)

The "In the Prime of Youth" presented by the Tientsin Municipal Drama Troupe is a heart-stirring good play. Through its penetrating exposure of the two-line struggle on the educational front, it has molded with relative success an heroic figure going against the tide--Ch'ang Hung. This heroic figure's proletarian revolutionary spirit and his clearcut image are warmly hailed by the worker-peasant-soldier masses and the revolutionary teachers and students.

"In the Prime of Youth" deals with the two-line struggle on the educational front in the early sixties. This is a continuation of the two-line struggle waged in the educational sphere since the founding of the People's Republic.

The great leader Chairman Mao has always shown great concern for the revolution in education and issued a series of directives. But Liu Shao-ch'i's bourgeois headquarters long in control of the educational sphere refused to carry them out. Chairman Mao pointed out, "Education must serve proletarian politics and must be combined with productive labor." "Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically and become a worker with both socialist consciousness and culture." The broad masses of revolutionary teachers and students heroically rose up in launching a fierce attack against the revisionist educational system. They broke away from the control of the black line,and left the school campus to integrate themselves with the worker-peasant masses. There prevailed in the school a lively revolutionary scene.

But in the early sixties, this educational revolution was suppresed by the bourgeois headquarters. They re-established the revisionist educational order and advocated "intellectual education first," "marks in command," and "dignity of teachers." This was a big reaction and retrogression, as far as the educational revolution in 1958 was concerned. They joined the big anti-China chorus of international imperialism,revisionism and reaction and whipped up an adverse current.

At the 10th plenary session of the 8th Party National Congress, Chairman Mao issued the great call, "Never forget class struggle." A struggle to promote proletarian ideas and eliminate bourgeois ideas was launched in powerful waves on various fronts. The struggle between the two classes and the two lines on the educational battlefront doggedly controlled by the bourgeoisie was also very violent.

With the Party's basic line taken as the guiding thought, the play observes and reflects the life of struggle on the educational front from the high plane of the two-line struggle. It poses this important question of what line and what ideology to be applied in the cultivation of successors to the proletarian revolutionary cause. In the current struggle for the penetrating criticism of Lin Piao and Confucius and for thoroughly carrying out the revolution in education, the presentation of this play is of profound realistic significance. It is an effective criticism against the revisionist line in education and a telling blow to Confucius' reactionary idea of "excelling in learning in order to be an official"!

Filled with revolutionary fervor, the script writer has molded an image of the female teacher and Communist Party member called Ch'ang Hung who displays the revolutionary spirit of going against the tide. Cherishing a conviction in "loyalty to the Party's educational cause," she arrives in the school, resolutely carries out Chairman Mao's proletarian educational line, encourages students to integrate theory with practice, leads the students to follow the road of integration with the worker-peasant masses, and links up the "small classroom of the school with the "big classroom" of society. All this runs counter to and is incompatible with the view of school principal and concurrently Party branch secretary Ho Hsiang who carries out the revisionist line in education and adheres to "intellectual culture first," "marks in command," and "dignity of teachers," etc.

What kind of persons should be trained? What sort of teaching material and method should be used in training? Which class should the youths trained to serve? This has all along been the focus of struggle between the proletarian line in education and the revisionist line in education. Closely rallying to the question of two-line struggle, the play orderly organizes several bouts of struggle and places the heroic figure in the teeth of wind and on the crests of waves to show her heroic trait in daring to go against the tide.

Ho Hsiang has all along discriminated against the workers and peasants' children. Because Chao Ch'en-kuang, the son of a fisherman, fails to show up for an examination, on the pretext that this affects the "performance" and "reputation" of the school, Ho Hsiang wants to mete out punishment without distinguishing

between black and white. Ch'ang Hung is firmly opposed to this. She suggests that the cause of Chao Ch'en-kuang's absence at the examination should first be investigated. She stresses that the students are successors to the revolution and class brothers who should be given patient help and education when they have shortcomings and punitive measures cannot be adopted. After due investigation, Chao Ch'en-kuang is found to have missed the examination on the ground of performing a good deed in saving a child. This is not just a severe rebuff to School Principal Ho who carries out the revisionist line in education and adopts an aristocratic and lordly attitude toward the students but also an education to young teacher Li Yen.

Thereafter, Ch'ang Hung persists in running the school with the door open and leads the students in combining studies with productive labor. This is supported and welcomed by the poor and lower-middle peasants (and fishermen). To carry out the revisionist line in education, Ho Hsiang stresses "quality first" and alleges that running the school with the door open would upset the teaching procedure. Following this, on the pretext that Chao Ch'en-kuang "has shown no respect to the teachers and disrupted the teaching effort and must be dealt with strictly," he attempts to suppress this revolution in education. Ch'ang Hung is resolutely opposed to Ho Hsiang's abuse of his authority. When with the support of bureau head K'ung, Ho Hsiang outrageously puts up a notice announcing Chao Ch'en-kuang's "voluntary discontinuation of studies," Ch'ang Hung indignantly tears off the notice and wages a resolute struggle against Ho Hsiang.

When Ho Hsiang holds a revisionist "exhibition on achievements" in a desire to contest for "first place in the whole ch'ü and the whole municipality," Ch'ang Hung gives tit for tat, invites the worker-peasant masses to the school and calls a forum on what has been reaped ideologically in linking theory with practice.

Counting on the support of Chief K'ung of the ch'ü education bureau, Ho Hsiang at last decides to send away Ch'ang Hung and threatens to expel her from the Party in a vain attempt to put out the raging flames of the revolution in education. But "a thoroughgoing materialist has nothing to fear." In the face of this churning adverse current Ch'ang Hung armed with the revolutionary spirit of going against the tide again sternly points out, "After my transfer, there will still be contradiction in education, and the struggle will continue. I trust that the students and teachers will heed what Chairman Mao says and run the school well."

This series of tit-for-tat clashes of contradictions, like waves rising one higher than another, gradually brings the play to its climax, the towering image of this heroic figure Ch'ang Hung is thus made amicable and trustworthy in the sharp clash of contradictions.

With a firm hold on the two-line struggle, the "In the Prime of Youth" effectively gives prominence to the image of the most important heroic figure Ch'ang Hung in a sharp dramatic conflict through unfolding and intensifying contradictions. This represents an effective criticism against the theory of "no conflict." The influence of the theory of "no conflict" is quite serious in the current effort in literary and artistic creation. In certain works, there is still a tendency toward lack of courage in portraying contradictions. Although some works have portrayed the clash of contradictions, they back away at the first contact and dare not to intensify such contradictions. It should be pointed out

that the root of the "theory of no conflict" in politics is Liu Shao-ch'i, Lin Piao and other swindlers' "theory of the dying out of class struggle." It must be thoroughly criticized.

Experience in the creation of model revolutionary plays tells us that the relationship between heroes and the masses is one between red flowers and green leaves. To give prominence to the leading heroic figure, while properly portraying the leading heroic figure, we must at the same time properly portray the other figures to make conspicuous by contrast the former, so as to make the green leaves play the role of supporting the red flowers. Another heroic figure in the play is a youth called Chao Ch'en-kuang who is persecuted by the revisionist line in education and also a youth imbued with the spirit of going against the tide. In the second scene, he misses the examination because of his following Lei Feng's example in doing a good deed. For this, he is unreasonably hit at and insulted by School Principal Ho. The play makes him stare angrily at Ho Hsiang, a representative figure of the bourgeoisie, with the conviction that Chairman Mao is concerned with the youths. With an infinitely profound feeling, he makes a bow to Chairman Mao's portrait and then rushes out of the door. Just a few strokes of the pen are enough to bring out his rugged trait and his contempt for the bourgeois educational system and to leave a profound impression on the audience. In addition, a vivid portrayal is made of two figures in the persons of poor and lower-middle peasants Chao Hai-wang and Chou Nai-nai. From the fact that their own descendants have been persecuted and ruined by the revisionist line in education, they deeply sense its reactionary nature. They warmly support Chairman Mao's proletarian line in education and back up Ch'ang Hung. Although these figures are not given many scenes, they are vested with clearcut traits and bound up with the main struggle in every respect. This serves as an effective prop to the leading heroic figure Ch'ang Hung. The audience is made to see that Ch'ang Hung is a confidante of the laboring people. She represents the fundamental interests and demands of the broad masses. She has a profound class foundation and mass foundation in this struggle. She is by no means isolated.

The play also obliquely depicts ch'ü Party Commitee Secretary Wei who supports Ch'ang Hung and bureau head K'ung who supports Ho Hsiang. Although these two figures do not appear on the stage, they are easily understood by the audience as representing different lines. The play at the same time links up the struggle occurring in a middle school with class struggle in society and the two-line struggle. People are made to feel that the struggle in this school is a reflection of class struggle in society and the two-line struggle. This gives not only breadth but also depth to the life of struggle reflected by the play. As to whether a rightist must be portrayed in the concrete, this leaves room for consideration. In the play, the origin and subsequent development of this figure are not clearly explained.

An inadequate depiction of the strength of Party leadership is where the present play is relatively weak. Too little attention is paid to the education, support and help given Ch'ang Hung by ch'ü Party committee secretary Wei in the course of implementing the Party's correct line. It would be much better if at the crucial juncture of the struggle, ch'ü Party committee secretary Wei can be portrayed as having given effective support to Ch'ang Hung and waged resolute struggle against bureau head K'ung, Ho Hsiang and others. The support given Ch'ang Hung by the poor and lower-middle fishermen and especially old boatman

Chao Hai-wang also shows a lack of consciousness and force. Lack of active struggle and clear-cut traits on the part of Chang T'ieh-shan is also unfavorable to making conscpisuous by contrast the heroic image of Ch'ang Hung.

In addition, the end of the play is so treated as to leave one with a sense of restraint. True, in the early sixties, educational sphere was still under the dictatorship of the black line. Because Ch'ang Hung's struggle could not have ended in victory, historical limitations bring some difficulties to the conclusion of this play. This show ends with the portrayal of revolutionary teachers and students and poor and lower-middle fishermen standing on the side of Ch'ang Hung in support of her revolutionary action, thus presaging the inevitable victory of Chairman Mao's proletarian educational line and the profound significance and brilliant prospects of the great proletarian cultural revolution which is "entirely necessary and unusually timely. But one always feels that as a whole, the handling of the conclusion of the play is less than ideal.

It is hoped that the author, in accordance with the principle of combining revolutionary realism with revolutionary romanticism, will further study and apply the experience related to revolutionary model theatrical works and better combine the spirit of the age with historical truth. We trust that this play can surely be revised and made better.

* * *

Develop the Revolutionary Spirit of Going against the Current

by

Huang Shuai (黄帅)

(Peking Jen-min Jih-pao, March 3, 1974)

The drama "In the Prime of Youth" is a good play. I have watched it in the theater and again televiewed it. The more I watch the play the greater my love for it. This play tells the revolutionary teachers' opposition to the revisionist line in education. The viewing of the show fills my heart with warmth and is really invigorating.

Teacher Ch'ang Hung is a Communist Party member daring to go against the tide. In accordance with Chairman Mao's teachings, she shows a passionate love for labor and for workers and peasants. She uses her own family history to develop the students' political consciousness and leads the students out of the classroom to join hands with workers and peasants. School Principal Ho Hsiang stubbornly clings to such shopworn stuff as "marks in command" and "intellectual culture first." He persecutes student Chao Ch'en-kuang who follows the example of Lei Feng, shows fervent love for labor and concern for the collective and maintains the true features of the laboring people. He wants to cultivate student Chou Hsin-jung into a bourgeois "pace-setter" in pursuing fame and gain and burying himself in books. Teacher Ch'ang Hung realizes that this is a two-line struggle, a struggle between the bourgeoisie and the proletariat for the next generation. Though Principal Ho is backed by bureau head K'ung, teacher Ch'ang Hung plays fair and refuses to be bribed. He fears neither threats nor retaliative blows and dares to hit back, to resist and to fight.

At the sight of scenes like this, I am both pleased and indignant. I am pleased because there is such a teacher as Ch'ang Hung who shows profound proletarian feelings for her students and resolutely carries out Chairman Mao's revolutionary line. I am indignant because there is also such a school principal as Ho Hsiang who pursues the revisionist line in education and ousts the children of workers and peasants from the school. In the past, I often wondered why with the workers and peasants as masters of the country after liberation, some teachers who were Communist Party members should have done in the school something that was applauded by the bourgeoisie.

The flowers are red under the sun. Tempered in the great cultural revolution, our Chairman Mao's Red Little Soldiers have gradually come to see that this thick and long revisionist educational line is mischievous. This black line leads to Confucius' reactionary ideology. This parasite Confucius did not do manual labor himself, nor did he permit his students to perform labor. He vigorously advocated the "excelling in learning in order to be an official." Renegade Liu Shao-ch'i and traitor Lin Piao also toed the line of Confucius. They publicized the "theory of getting learned in order to be an official" and maliciously attacked the rustication of educated youths as "reform through labor in disguise." They all wanted to train our youths into successors to the exploiting classes to

serve their restoration of capitalism. This can never be done! During the great proletarian cultural revolution, the revolutionary teachers and students rebelled against the revisionist line in education, and a great change was brought about in the school. But the remnant pernicious influence of this black line is still far from eliminated and the educational revolution still needs to be deepened. Concerning the revisionist line in education, we must fight against it continuously. If we don't, there will be a backlash. In this respect, teacher Ch'ang Hung is a good example for us to follow.

At present, our school campus is seething with enthusiasm and there has emerged a touching scene of unity between teachers and students. The educational revolution calls on teachers and students to rise together in revolt against the educational system. The teachers and students are fighters in the same trench, with the former serving as "squad leaders" leading the students to make revolution. In the churning currents of the revolution, we hope that the revolutionary teachers will strive to implement Chairman Mao's proletarian line in education by daring to lead the students and assuming responsibility and lead us forward. We are determined to learn from teacher Ch'ang Hung, fight shoulder to shoulder with the teachers on the journey to carry out the revolution in education, guard against being rash and arrogant, further develop the revolutionary spirit of going against the tide and carry the struggle for criticizing Lin Piao and Confucius through to the end.

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An Ode to the Spirit of Going against the Tide

- a comment on the drama "In the Prime of Youth"

by

Wen Chün (闻军)

(Peking Kuang-ming Jih-pao, March 4, 1974)

Under the excellent situation marked by the blooming of flowers of all hues on the literary and art front, we viewed with great excitement the full-length drama "In the Prime of Youth."

With the Party's basic line taken as the key link, the play "In the Prime of Youth" has reflected, through the story of the struggle occurring in a certain middle school on the seaside, the violent struggle between the two classes and the two lines on the educational front in the early sixties, and more successfully molded the image of revolutionary teacher Ch'ang Hung who is conscious of the two-line struggle and dares to go against the tide. From beginning to end, this play has portrayed the clash of contradictions as well as class struggle and the two-line struggle, and provoked deep thought by raising the important question of successors to which class should our socialist schools train. It sings the praises of Chairman Mao's proletarian educational line, and criticizes the line of revisionism in education. This is of definite realistic significance to our current penetrating criticism of Lin Piao and Confucius, our criticism of a complete set of educational ideas of the exploiting classes ranging from Confucius and Mencius' "excelling in order to be an official" and "those who labor with their minds govern others" to "dignity of teachers," "intellectual culture first," "marks in command," and "running schools behind closed doors," our hitting back at the backlash of the revisionist line in education, our criticism of the "doctrine of the Mean" on the literary and art front, our elimination of the remnant pernicious influence of the "theory of no conflict" and our effort to portray well class struggle and the two-line struggle.

Before the great cultural revolution, the educational battlefront was basically under the dictatorship of the counter-revolutionary revisionist black line in education. The ideological foundation of this black line is made up of the reactionary legacy of Confucius of over 2,000 years standing, the educational theories of the Western bourgeoisie brought in over the last century and also a set of revisionist reactionary stuff. To guarantee the thorough implementation of this black line organizationally there is not only the basic-level leader Ho Hsiang in the play but also the ch'ü education bureau head K'ung, a figure of the Confucius type, behind the scenes, and still "higher up" there is the bourgeois headquarters dictating revisionist rules and regulations. Therefore, the revolutionary teachers and students represented by Ch'ang Hung confronted not only by old ideas and influences in general but also by the dominant revisionist line in education as a whole. Their struggle is arduous and formidable and is beset with difficulties.

The play "In the Prime of Youth" does not eschew the seriousness and acuteness of class struggle and the two-line struggle. It portrays the phenomena of

the school dominated by the revisionist education line and the bourgeois intellectuals, thus revealing the necessity of the great proletarian cultural revolution. However, it directs its whole attention to a more important aspect: To portray directly and prominently the infinite vitality of the proletarian revolutionaries represented by Ch'ang Hung, sing the praises of the infinite brilliance and correctness of Chairman Mao's thought on the revolution in education and forecast to some extent the inevitable ultimate victory for this struggle. The writer strives to draw precious experience from the revolutionary model plays and apply the principle of "three prominences" in energetically highlighting and portraying Ch'ang Hung,this leading heroic figure daring to go against the tide.

One important feature that marks the creation of the image of Ch'ang Hung by "In the Prime of Youth" is that the heroic figure is placed in the teeth of the winds and on the crests of waves in the clash of contradictions in an effort to underline that she always take the initiative to attack the two-line struggle from beginning to end and underscore her high degree of line consciousness and her revolutionary spirit of going against the tide. The moment Ch'ang Hung steps into the Pinhai Middle School which has been made lifeless by the revisionist educational line, she carries with her a refreshing militant spirit. She discovers that a signal light has been blown out of order by the wind and without waiting to report for duty, she drops her luggage and joins a fisherman's son Chao Ch'en-kuang in making emergency repairs. Through practical action, she has smashed the taboos laid down by school principal and Party branch secretary Ho Hsiang such as "mind your own business," "dignity of teachers," etc. The moment Ch'ang Hung appears on the stage she leaves a deeper impression on the audience.

In the stifling school atmosphere of marks being sought in a big way, she leads the students out of the campus to learn from workers and peasants and keep in close touch with reality. Ho Hsiang vigorously thwarts her efforts. This sets her to deep thinking. Chao Ch'en-kuang, a student preserving the natural colors of workers and peasants is denounced by Ho Hsiang as "not a material born for going to school" and is rudely attacked. This shocks Ch'ang Hung, and she comes further to see the bourgeois features of Ho Hsiang.

In her talk with her fellow fighters, she raises the problem to the high plane of the two-line struggle and leadership for understanding: 'Look, this is not just a problem of approach..... Today we have gone out. How about tomorrow? This class has put it into practice. How about the whole school? There are so many schools and so many youths in the whole ch'ü, the whole municipality and the whole country!" Here Ch'ang Hung has thought hard and far ahead! Yes, she has really made a sober assessment of the seriousness and arduousness of the struggle. But she doesn't shrink from it. On the contrary, she feels an increased sense of revolutionary responsibility. Knowing well the difficulties ahead, she presses forward. Fearlessly she fights to the last.

Looking squarely at the churning and raging counter-currents on the educational front, she says with feeling, "I think that even though the mainstream may flow westward, we must still flow eastward against the current, as Chairman Mao says!" She pledges once and again: "What should be hit should be hit!" She firmly stands up to pressures of all kinds and wages a tit-for-tat struggle with Ho Hsiang. The more Ho Hsiang tries with all ways and means to keep students

within the confines of the walls under the pretext of rectifying the "teaching order," the more firmly Ch'ang leads everyone in following the road of running the school with the door open. The more Ho Hsiang tries to put out the raging flames of revolution by resorting to the tactic of combining blows with persecution, the more vigorously Ch'ang Hung argues on the basis of sound reason to the flames of revolution. At the instigation of bureau head K'ung, Ho Hsiang puts up a notice urging Chao Ch'en-kuang to "disctoninue studies voluntarily." Ch'ang Hung firmly rips off the notice and gives tit for tat by putting up a letter of commendation sent by the guardian of the child saved by Chao Ch'en-kuang. Thus, after a few rounds, the struggle becomes increasingly acute to reach serious proportions.

Under the situation that it has become increasingly difficult for him to peddle the revisionist stuff, Ho Hsiang makes use of his authority and actually decides to transfer Ch'ang Hung from the school and even threatens her of expulsion from the Party. But Ch'ang Hung refuses to yield. Without the least fear, she fights more bravely and unswervingly. In the face of the major question of right and wrong bearing on the line and the general situation, she thinks nothing of herself and clings to principle and sticks it out in struggle in the firm belief that Chairman Mao's revolutionary line will be crowned with victory!

The writer does not deviate from the clash of contradictions in depicting the heroic figure. Instead he puts Ch'ang Hung on the forefront of struggle and unfolds the contradictions with her as the center (and around the problems raised by her even when she is not present). In the face of a series of acute and heated direct clashes that come wave after wave, the writer directs an overflowing passion toward turning the spotlight on her spirit of going against the tide and revealing the ideological realm of the relevant figure through action and thus creating an image of this pace-setting fighter "loyal to the Party's educational cause," a flesh-and-blood image amicable and trustworthy, radiant and brilliant.

While giving expression to Ch'ang Hung's spirit of going against the tide in daring to wage resolute struggle against the revisionist line in education, the play also pays attention to revealing the ideological foundation of her ability to do so. Not only the "whys" but also the "wherefores" are spelled out. Ch'ang Hung's line consciousness and her spirit of going against the tide do not drop out of the skies. Through using contrasts to set things off, the play opens with the introduction of Ch'ang Hung as "a university student unlike a university student" due to her preservation of the natural colors of workers and peasants in her college days. Born to a mining worker's family, she suffered immensely in the old society and harbored a deep hatred against it. She explains on the "Tearful History of Mining Workers" to her students, and actually she herself has behind her a tearful family history. Her personal experience accounts for her passionately loving the Party, loving the great leader Chairman Mao and loving the revolution heart and soul. For long, she has assiduously devoted herself to the study of Chairman Mao's works, and pondered over and put into practice what she has learned in conjunction with the actual struggle. When Ho Hsiang choking with rage asks Ch'ang Hung, "Whom are you to take orders from other than me as the principal of the school?" The latter replies sternly and forcefully, "As a Communist Party member, I heed what Chairman Mao says!" A short and simple

statement embodies her single-minded devotion to the Party and to Chairman Mao's revolutionary line. In many ways, the drama depicts the source of her strength. This renders her consciousness of the line accountable, justifiable and rational, veritable and creditable, touching and moving.

Another important feature marking the molding of the image of Ch'ang Hung by the play "In the Prime of Youth" is the portrayal of the struggle in the school in association with the struggle in society with Ch'ang Hung's revolutionary actions placed under the fostering and support of the main forces of the workers and peasants, thus strengthening the positive force in the play and giving expression to the predominance of the revolutionary forces over the revisionist influences. The heroic image of Ch'ang Hung is made to appear full and solid. The background of the school is set by the play in a seaside fishing village in the suburbs of a city. Through Ch'ang Hung's family-visiting activity, the play automatically moves on from the school to society. With the towering worker-peasant images of Chao Hai-wang and Chou Nai-nai portrayed, the clash of contradictions in the play break out of the confines of the school and the educational reform in the school is properly linked up with the concern and support of the broad worker-peasant masses.

Our revolution in education was originally a revolution made under the condition of proletarian dictatorship. Though the school was then confronted with the rule of the revisionist line, yet the forces represented by Ch'ang Hung had the backing of the broad masses of workers and peasants, and the real superiority could only be on her side. The opera spells out this characteristic of the revolution in education carried out under the proletarian dictatorship. This gives relatively strong and effective expression to our revolutionary forces criticizing the revisionist line in education.

It may be asked: Without the tearful accusations made by old boatman Chao Hai-wang who tells the history of the Pinhai Middle School, could the tune used by Ho Hsiang in slandering Chao Ch'en-kuang as "not any material born for going to school"--which is entirely the same as that used by the landlords before liberation in taunting the laboring people--have been accorded so sharp, strong and heart-stirring criticism? Without such remarks uttered by Chou Nai-nai in criticizing Chou Hsin-jung--"Once back home no work of any kind is done," "You score 100 marks in every examination in arithmetic but you are not able to reckon even an electric bill," etc., could the real purpose of Ho Hsiang in taking great pains to cultivate so-called "pace-setters" and "yardsticks" and the essence of the revisionist line in education have been exposed so precisely?

Typical figures cannot be alienated from typical circumstances. The typical traits of the heroic figure of Ch'ang Hung can only be given full development under the typical circumstances of integration with workers and peasants. The expression of the image of Ch'ang Hung in the drama is associated with the concern and support shown by the main forces of the workers and peasants. She is portrayed as drawing political nourishment from the workers and peasants and representing the interests of workers and peasants and the orientation of the revolution. This is an important aspect in the successful molding of Ch'ang Hung's image.

In the play, the images of the great majority of figures other than the leading hero show clearcut traits. The play is relatively thick with the breath

of life, and its language is lively and marked by individuality. What should be mentioned is that it seems that as a supporter of Ch'ang Hung inside the Party, revolutionary teacher Chang T'ieh-shan should be properly molded so as to portray the development of his militant spirit and character, thus manifesting the Party's support for Ch'ang Hung. At present, the image of this figure is relatively weak and his character is rather vague as though he is a utility man. He fails to give the audience a deep enough impression.

In addition, while the characteristics of the personality of fisherman-turned student Chao Ch'en-kuang are made more prominent, his militant spirit seems to have not been adequately portrayed. Attention should have been given to the portrayal of his growth and development so that in the struggle to criticize the revisionist line in education, he can properly blaze a trail. Only in this way can he play a better role in giving prominence by contrast to the role of Ch'ang Hung. Also, it seems that the portrayal of the transformation of such figures as Li Yen, Teacher Hsü and Chou Hsin-jung, etc., has been made too simple and with too great a haste.

What should be pointed out is that the play fails to end with the final and thorough overthrow of the revisionist line represented by Ho Hsiang, so that it leaves one with an oppressed feeling. We feel that under the historical conditions of the great proletarian cultural revolution, the arrangement of a complete victory for the then struggle of Ch'ang Hung might also be improper. Therefore, it would be more rational to credit Ch'ang Hung with an initial victory in the struggle to resist the revisionist line in education with the support of the Party organization, the worker-peasant masses and the revolutionary teachers. The problem is that we must give this initial victory a full and forceful description so that the audience could be relieved of their misgivings and oppressed feeling due to the non-solution of contradictions. This calls for efforts in applying the creative method of combining revolutionary realism with revolutionary romanticism. For instance, how to properly strengthen the leading role of the Party so as to give a more clearcut and more prominent expression to the image and role of ch'ü Party committee secretary Wei who does not appear on the stage; how to make the struggle between Ch'ang Hung and bureau head K'ung and school principal Ho unfold more heatedly, strike a louder tune and become more heart-stirring before the conclusion of the play; and even how to top off the end of the play with the designing of something full of the aura of revolutionary romanticism, as can be conceived, etc. We believe that so long as we perist in studying Chairman Mao's thinking on literature and art and acquire the creative style of combining solemnity with seriousness, doing things without the least neglect, refining and hammering for the thousandth time and seeking increasing perfection as followed by the revolutionary model plays, the drama "In the Prime of Youth" can surely be made more perfect on its present foundation and be crowned with more outstanding achievements!

* * *

INDUSTRIAL SUPPORT FOR SPRING FARMING

Shanghai Turns Out More Goods for Spring Farming

(NCNA-English Shanghai, Mar. 23, 1974)

workers of shanghai, china's largest industrial city, are turning out more chemical fertilizer, insecticides and farm machinery for spring farming. this is being done under the guidance of chairman mao's general principle for developing the national economy: "take agriculture as the foundation and industry as the leading factor".

output of the major products for agricultural use in the first two months of this year was more than for the same 1973 period. output of tractors increased 52.7 per cent, diesel engines and submerged pumps 20 per cent, chemical fertilizer 5.7 per cent and strong, low-toxic insecticides 160 per cent. compared with the same period of last year, more new types of high quality farm machinery, such as rice transplanters and harvesters, have been turned out since the beginning of the year by small factories run by counties, communes or production brigades around the city.

the movement to criticize lin piao and confucius is a powerful motive force promoting industrial production in service of agriculture. the workers roundly criticized lin piao for following the confucian fallacy "restrain oneself and return to the rites" in an attempt to restore capitalism. this further fired their enthusiasm for grasping revolution and promoting production. they criticized lin piao's attempt for retrogression and pledged to march forward in giant strides along the socialist road. inspired by the slogan "higher output in support of agriculture", they keep improving daily production records.

the shanghai tractor plant started to produce tractors earlier this year than before, and sent large numbers of 45-h.p. tractors to rural areas in the first two months. the plant also turned out 1,200 walking tractors, 300 more than originally planned.

january-february output of 35-h.p. tractors was 41.6 per cent higher than in the same 1973 period in the shanghai fengshou tractor plant. it completed its 1973 plan one month ahead of time.

the workers of the shanghai diesel engine plant in the first two months of this year made many types of farm engines for irrigation purpose.

the number of insecticide plants has grown from three to eleven. the no. 2 dyestuff plant began production when the workers transformed equipment and turned out an

insecticide in just 25 days. dozens of chemical plants worked together to provide raw material for insecticide producers.

the workers criticized lin piao's idealist apriori concept that some people "are born with knowledge" and his idealist conception of history, namely that "the highest are the wise and the lowest are the stupid". the workers brought into play their revolutionary spirit of daring to create and made technical innovations.

the shanghai tractor gear plant has some 600 workers. fired by socialist enthusiasm, the workers pooled their ideas and made a double-head-drill which raised efficiency six times in manufacturing the gear boxes for tractors. as a result, the output in the first two months of this year was 56 per cent above the same 1973 period.

MEDICAL SERVICE

Improved Medical Service on East China Island

(NCNA-English Hangchow, Mar. 23, 1974)

nearly 40 professional and barefoot doctors now serve an island off the east china coast which did not have a single doctor before liberation. the people's commune set up a hospital and production brigades established co-operative medical service. these medical workers look after the health of islanders carefully, in line with the principle of "putting prevention first".

the huanglang island group of 15 islets is part of huangyen county in chekiang province. most of the inhabitants are fishermen. they were harshly oppressed and exploited by fishing despots before liberation. medical service was beyond their reach, and epidemics used to take a heavy toll.

under the wise leadership of chairman mao and the communist party after liberation the poor fishermen stood up politically and took the socialist road. with the steady growth of production their life has kept improving, as has medical work.

a hospital was set up in 1958 soon after the founding of the people's commune. it now has two clinics with

eight medical workers, an adequate stock of western and chinese medicine and various kinds of medical apparatus and sick beds. the production brigades established co-operative medical service and trained barefoot doctors during the great proletarian cultural revolution.

the haiyen production brigade on langchi islet has more than 1,800 people who live in villages scattered over three kilometres. they had to go some distance for treatment in the commune hospital. the brigade set up co-operative medical service in may 1970 and trained two barefoot doctors. the 13 production teams under it now have health workers who treat people in their own villages.

following chairman mao's revolutionary line in medical and health work, the medical workers serve the people wholeheartedly and study medical science to improve their skills. they collect and grow herbs to prepare drugs. ailments are treated by chinese herbal medicine and acupuncture or by a combination of western and chinese medicine. commune members receive regular general check-ups and are given injections to prevent epidemic diseases.

wu chi-kuo, a doctor in the commune hospital, came to the island after he was demobilized in 1959. he has worked hard to protect the health of the masses and improve local hygienic conditions.

two children of a fisherman became seriously ill one winter day. the fisherman rowed to another islet to ask wu chi-kuo for help at midnight. the doctor took his medical kit and left with the anxious father in strong winds. as they approached the islet, the tide ebbed and the boat could not make shore. the doctor jumped into the knee-deep water to wade to shore. he rushed to the fisherman's home and tended the two children.

on another occasion, an old poor peasant contracted acute jaundice hepatitis. he took the herbal medicine barefoot doctors had collected for him and recovered after some time.

doctors did not go with the fishing fleet to sea in the past. but barefoot doctors now do.

BROADCAST NETWORK

Broadcast Network in Northwest China Province

(NCNA-English Sining, Mar. 23, 1974)

latest party and government policies and other important domestic and international news reach peasants and herdsmen in northwest china's chinghai province by radio.

a broadcast network now covers all its rural and animal husbandry areas. the 35 counties and cities have rediffusion stations, and the 156 people's communes loudspeaker outlets. such broadcast service was started after liberation.

chinghai has vast expanses of grasslands with poor communications. the farming area is located in the yellow river valley. people of tibetan, han, mongolian, tu, sala, hui and kazakh nationalities live far from each other, and they were out of touch with the rest of the country before liberation.

large numbers of sturdy radio sets suited for use in animal husbandry areas were sent to the province. these areas now have 130,000 radio sets. eight out of ten peasant families have loudspeakers. broadcast networks have been set up in animal husbandry production teams, the basic units, to serve production and provide herdsmen with news and culture.

the communes relied on the strength of the collective economy and raised their own funds to extend the radio rediffusion network. they have trained announcers and radio technicians.

FUKIEN FRONT

PLA Men at Fukien Front Denounce Chiang Gang's Anti-Communist Outcries

(NCNA-English Foochow, Mar. 23, 1974)

commanders and fighters of a company of the chinese people's liberation army at the fukien front criticized lin piao for parroting confucius' "restraining oneself and returning to the rites" in a vain attempt to restore capitalism. this has fired the commanders and fighters with revolutionary vigour and raised their consciousness in defending the motherland and consolidating the dictatorship of the proletariat.

the fifth company is stationed on ninjih island opposite some enemy-occupied islands. after the movement to criticize lin piao and confucius began, the chiang kai-shek gangsters entrenched on the islands set all their propaganda machines in motion to extol confucius and oppose the legalist school and wantonly attacked the criticism of lin piao and confucius. this infuriated the commanders and fighters of the p.l.a. company.

at a meeting, the p.l.a. men pointed out that the nation-wide struggle to criticize lin piao and confucius had produced fear and hatred in the chiang gang, which shamelessly glorified confucius and tried to defend his devout disciple lin piao. this precisely proved that chiang kai-shek and lin piao were both sworn enemies of the chinese people.

shang chi-kang, a p.l.a. fighter, repeatedly studied chairman mao's teaching "we should support whatever the enemy opposes and oppose whatever the enemy supports". he said: "the reactionaries' clamour against our criticism of confucius shows clearly that we have done the right thing and have done it well. chiang kai-shek summoned the dead soul of confucius to bolster up his tottering reactionary rule in taiwan; lin piao clamoured for 'restraining oneself and returning to the rites' in an attempt to subvert the dictatorship of the proletariat and restore capitalism. they were both reactionaries who moved against the trend of history."

the commanders and fighters of the company combined the criticism of lin piao's reactionary action in advocating the doctrines of confucius and mencius with the criticism of the chiang gang's worship of confucius and opposition to communism. many fighters said: while lin piao advocated "restraining oneself and returning to the rites", the chiang gang applauded, saying that he had "understood the importance of that confucian precept." this proved that lin piao and chiang kai-shek were jackals of the same lair.

lan ju-huo, a fighter of she nationality, said: "in the old china under the kuomintang reactionaries, every family of the she people had a history replete with blood and tears. following in the footsteps of confucius, lin piao tried to 'revive states that are extinct, restore families that have lost their positions, and call to office those who have fallen into obscurity', that is, to let the landlord class and the bourgeoisie ride on our backs again. their plot will never succeed exclamation"

while criticizing lin piao and confucius, the commanders and fighters of the company have increased their efforts to carry out chairman mao's great call "be prepared against war, be prepared against natural disasters, and do everything for the people". they have stepped up their military and political training and enhanced their vigilance in defending the motherland.

SPORTS

Chinese Speed-Skating Championships

(NCNA-English Harbin, Mar. 23, 1974)

china's 1974 national speed-skating championships were held recently in northeast china's heilungkiang province.

the competition drew a field of more than 200 skaters from china's northern latitudes. they took time off between the races to criticize lin piao for peddling the doctrines of confucius and mencius in his plot to usurp power and restore capitalism.

the competitors were mostly juniors who came to the fore during the great proletarian cultural revolution. their motto was "friendship first, competition second." they learned from and helped one another and strengthened their unity in the course of competition.

the junior national record for the men's 500 metres sprint was improved twice during the four-day championships. kuo cheng-chiang, the holder from the hulunbuir league, clocked 43.5 seconds and chen chien-chiang from tsitsihar clocked 43.4 seconds to beat the old record of 43.6 seconds.

chao wei-chang captured the overall title in the senior men's four-event total. the senior women's overall title was won by wang hsiu-yu, the boys' title by kuo cheng-chiang and the girls' title by wang fu-huan.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Australian Scientific Delegation Feted in Peking

(NCNA-English Peking, Mar. 23, 1974)

chou jung-hsin, a leading member of the chinese academy of sciences, and chou pei-yuan, vice-chairman of the scientific and technical association of the people's republic of china, met and had a friendly conversation here this evening with all members of the australian scientific delegation led by professor rutherford ness robertson, president of the australian academy of science, and dr. r.m. williams, vice-chancellor of the australian national university. later, chou jung-hsin and chou pei-yuan hosted a banquet in honour of the australian guests.

present at the meeting and the banquet were leading members of chinese departments concerned and personages of scientific circles, including yueh chih-chien, pei shih-chang, tung ti-chou and wu fan-wu, and r.w. cottrill, counsellor of the australian embassy in peking.

the australian guests arrived in peking on march 20 for a friendly visit to china at the invitation of the chinese academy of sciences.

CHINA AND CAMBODIA

Cambodian Ambassador to China Gives Reception to Mark Founding Anniversary of NUFC and PNLAFC

(NCNA-English Peking, Mar. 23, 1974)

cambodian ambassador to china toch kham doeun and his wife gave a reception here this afternoon in celebration of the fourth anniversary of the founding of the national united front of cambodia (n.u.f.c.) and the people's national liberation armed forces of cambodia (p.n.l.a.f.c.).

attending the reception were chinese vice-premier li hsien-nien, minister of foreign trade li chiang, vice-foreign minister han nien-lung and his wife wang chen, vice-minister of economic relations with foreign countries shih lin, deputy chief of general staff of the chinese people's liberation army hsiang chung-hua, and leading members of departments concerned chien hsin-chung, su chieh, luan hsueh-wen, yao hsiao-cheng, wang lei, ting hsueh-sung and shen tu.

present were also minister of foreign affairs of the royal government of national union of cambodia sarin chhak and other cambodian personages in peking.

the reception proceeded in a warm atmosphere of friendship. ambassador toch kham doeun and vice-foreign minister han nien-lung spoke.

ambassador toch kham doeun gave an account of the brilliant political and military victories of the cambodian people and the people's national liberation armed forces of cambodia under the leadership of the n.u.f.c. headed by samdech norodom sihanouk.

he said: the n.u.f.c. is controlling more than 90 per cent of national territory where a radiant people's power is built up and strengthening itself. the r.g.n.u.c., the sole and only lawful and legitimate government of cambodia, has been so far recognized by more than 60 sovereign states and supported by all independence-, peace-, democracy-, and progress-loving peoples the world over, including the american people.

the ambassador stressed: "our stand was and remains that which was expounded by the 5-point declaration on march 23, 1970 of samdech norodom sihanouk, head of state and chairman of the n.u.f.c."

he said: "as long as american aggression goes on in cambodia, as long as the clique of traitors lon nol, sirik matak, son ngoc thanh, cheng heng, in tam, long boret and sosthene fernandez go on imposing their presence on even a thumb of national territory, the cambodian people and their p.n.l.a.f.c. are determined to carry on their struggle through to total victory, under the leadership of the n.u.f.c. and the r.g.n.u.c."

vice-foreign minister han nien-lung, on behalf of the chinese government and people, extended warm congratulations and paid high respects to the national united front, the royal government of national union, the people's armed forces of national liberation of cambodia and the fraternal cambodian people who are fighting in the forefront.

he said: "under the leadership of the national united front of cambodia with samdech norodom sihanouk as its chairman, the heroic cambodian people, displaying revolutionary

heroism, have inflicted heavy blows at the u.s. aggressors and the traitorous lon nol clique on all fronts and won one important victory after another. the people's armed forces of national liberation are growing and expanding amidst the flames of war and becoming ever stronger through fighting. they have won resounding new victories in the offensive waged during the dry season this year. your victories are a source of great inspiration to the chinese people engaged in socialist revolution and socialist construction. we warmly hail the brilliant successes you have achieved for your just cause of resisting u.s. aggression and saving the nation. we sincerely wish the fraternal cambodian people still greater victories in their future struggle exclamation"

"we are firmly convinced", han nien-lung said in conclusion, "that the valiant cambodian people, strengthening their unity and persevering in struggle, will certainly be able to realize the five-point declaration and the national united front's political programme, and that an independent, peaceful, neutral, democratic and prosperous cambodia will eventually come into being exclamation"

present at the reception were diplomatic envoys of various countries to china and military attaches of foreign embassies here.

Samdech and Madame Sihanouk Give Banquet in Kwangchow to Mark NUFC and PNLAFC Anniversary

(NCNA-English Kwangchow, Mar. 23, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and his wife princess monique sihanouk gave a banquet here this evening to warmly celebrate the 4th anniversary of the founding of the national united front of cambodia and the people's national liberation armed forces of cambodia.

attending the banquet were leading members of the kwangtung provincial revolutionary committee, the kwangchow municipal revolutionary committee and the chinese people's liberation army units stationed here kung shih-chuan, lin li-ming, liang hsiu-chen, yang mei-sheng, chiao lin-yi, lo fan-chun and liu kuei-lan, and chinese ambassador to cambodia kang mao-chao and his wife yang ling.

samdech sihanouk and kung shih-chuan, first vice-chairman of the kwangtung provincial revolutionary committee, spoke at the banquet in a warm atmosphere of friendship.

samdech sihanouk recalled the great victories the people of cambodia had won in the past four years. he said: "our struggle may be protracted and will continue for several more years because our struggle is against u.s. imperialism, the biggest imperialism in the world."

"although our struggle will be protracted," he added, "our national united front of cambodia, the royal government of national union, the people's national liberation armed forces and the people of cambodia will persevere without retreat, make no compromise and keep on fighting till the motherland is completely liberated." samdech sihanouk warmly praised the militant friendship between the people of cambodia and china.

on behalf of the kwangtung provincial revolutionary committee, the kwangchow municipal revolutionary committee and the armymen and people of the whole province, kung shih-chuan extended the warmest congratulations and highest greetings to samdech and madame sihanouk, the national united front of cambodia, the royal government of national union of cambodia, the people's national liberation armed forces of cambodia fighting at the front against u.s. aggression and to the fraternal cambodian people.

he praised the cambodian people who, under the leadership of the national united front with samdech sihanouk as its chairman, have displayed patriotism and revolutionary heroism and won great victories in their struggle against u.s. aggression and for national salvation.

he said: "the chinese people are elated that the cambodian people are continuously winning brilliant successes." he wished the cambodian people still greater victories in their struggle against u.s. aggression and for national salvation.

present on the occasion were members of the royal government of national union of cambodia and members of the royal family.

CHINA AND ETHIOPIA

Vice Premier, CAAC Director-General Meet Ethiopian Guests

(NCNA-English Peking, Mar. 23, 1974)

teng hsiao-ping, vice-premier of the state council, and ma jen-hui, director-general of the general administration of civil aviation of china met here this evening ambassador ato getachew mekasha and madame mekasha of ethiopia and some members of the visiting group led by ambassador mekasha. the hosts and guests had a friendly conversation.

present on the occasion were ethiopian ambassador to china makonnen kebret and his wife and teklemarian haile, manager of the ethiopian airlines for china.

also present were shen tu, deputy director-general of the general administration of civil aviation of china, kung hsiao, leading member of the china travel and tourism administrative bureau, and li heng, deputy director of the african affairs department of the foreign ministry.

CHINA AND HUNGARY

Leader of Hungarian Government Trade Delegation Arrives in Peking

(NCNA-English Peking, Mar. 23, 1974)

tordai jeno, leader of the hungarian government trade delegation and vice-minister of foreign trade, arrived here by air today.

he was greeted at the airport by chinese vice-minister of foreign trade chen chieh and hungarian ambassador to china godor ferenc.

CHINA AND JAPAN

Japanese Foreign Ministry Officials Arrive in Peking

(NCNA-English Peking, Mar. 23, 1974)

michihiko kunihiro, head of the china division of the ministry of foreign affairs of japan, and six others arrived in peking today to take part in the negotiations for a china-japan aviation agreement.

President of China-Japan Friendship Association Meets Japanese Calligraphers Group

(NCNA-English Peking, Mar. 23, 1974)

liao cheng-chih, president of the china-japan friendship association, and chao pu-chu and wang yeh-chiu met and had a friendly conversation here this afternoon with the visiting japanese calligraphers group with houn kagawa as its leader and sensyu taneya as its secretary general.

the japanese visitors arrived in china on march 10. they visited kwangchow, chengchow, loyang and sian before arriving in peking on march 19. they will leave peking for home tomorrow via kwangchow.

CHINA AND PAKISTAN

Peking Reception Celebrates Pakistan Day

(NCNA-English Peking, Mar. 23, 1974)

pakistan ambassador to china mumtaz a. alvie gave a reception here today in celebration of the pakistan day.

present were vice-premier teng hsiao-ping, minister of economic relations with foreign countries fang yi, vice-foreign minister han nien-lung, vice-minister of foreign trade chou hua-min, deputy chief of general staff of the chinese people's liberation army chang tsai-chien, and leading members of other departments concerned, including tao chi, yen chun, ting kuo-yu, wang wan-lin, tsao li-huai, yang chi, wang yu-ching and chang chieh.

also present were sarin chhak, minister of foreign affairs of the royal government of national union of cambodia, and foreign diplomatic envoys to china.

CHINA AND PHILIPPINES

Premier Chou En-lai Meets Philippine National Men's Basketball Delegation

(NCNA-English Peking, Mar. 23, 1974)

premier chou en-lai met here this afternoon with all members of the national men's basketball delegation of the philippines with eduardo romualdez as the leader and gonzalo puyat as the deputy leader. he posed for pictures with them.

premier chou en-lai then had a friendly talk with delegation leader eduardo romualdez.

present at the meeting were chuang tse-tung and li ching-chuan, leading members of the all-china sports federation, and leading members of departments concerned cheng jui-sheng, kao chien-chung, chu tse, chang han-chih and lien cheng-pao.

CHINA AND SOVIET UNION

Chinese Foreign Ministry's Note of Protest to Soviet Embassy in China

(NCNA-English Peking, Mar. 23, 1974)

yu chan, vice-minister of foreign affairs of the people's republic of china, summoned soviet ambassador to china v.s. tolstikov this afternoon and handed him a note of protest. in the note a strong protest was lodged with the soviet government against its dispatching of aircraft to intrude into china for espionage and disruptive activities. the note of protest reads in full as follows:

embassy of the soviet union in china,

on march 14, 1974 a mi-4 armed reconnaissance helicopter belonging to the soviet union intruded deep into china's sinkiang uighur autonomous region, landed on more than one occasion in habahe county and carried out espionage activities. the helicopter and the three military personnel on board were captured on the spot by chinese frontier guards and militiamen.

the soviet authorities cooked up a bunch of lies to cover up the crime. in its notification to the chinese embassy in the soviet union on march 15, the ministry of foreign affairs of the soviet union alleged that a soviet helicopter had entered china unintentionally while on a "first aid" mission. however, thorough investigation by the chinese side established that the helicopter carried neither medical personnel on a "first aid" mission, nor any medicine or medical equipment; instead, it carried arms and ammunition and reconnaissance equipment. documents found on board and the activities of the three military personnel prove that they were instructed to carry out a "special mission". with the culprits and material evidence at hand, the case is conclusive. it is impossible for the soviet authorities to shirk their criminal responsibility of sending this helicopter to intrude into china for espionage.

it must be pointed out that this is not an isolated incident. over a long period, the soviet authorities have frequently sent aircraft to intrude into china's border areas to disrupt the productive activities of chinese inhabitants and engage in flagrant espionage. despite the repeated protests of the chinese side with the soviet authorities, soviet air intrusions have grown more frequent and unbridled. in the period from january 1973 to the present alone, there have been as many as sixty-one soviet air intrusions into china's sinkiang region. this fully reveals the soviet authorities' consistent

position of disregarding china's sovereignty and being hostile to the chinese people.

the chinese government hereby lodges a strong protest with the soviet government against its dispatching of aircraft to intrude into china for espionage and disruptive activities. the chinese government demands that the soviet government guarantee against similar incidents in future. otherwise, the soviet government must bear full responsibility for all the consequences arising therefrom.

ministry of foreign affairs of
the people's republic of china

peking, march 23, 1974

CHINA AND TANZANIA

Jen-min Jih-pao Editorial: Warm Welcome to President Nyerere

(NCNA-English Peking, Mar. 23, 1974)

following is the text of the march 24 "people's daily" editorial entitled "warm welcome to president nyerere":

mwalimu julius k. nyerere, president of the united republic of tanzania, is to arrive in peking today on a state visit to china at the invitation of tung pi-wu, acting chairman, and chou en-lai, premier of the state council, of the people's republic of china. president nyerere once again brings us from fighting africa the precious friendship of the tanzanian people. we hereby extend a warm welcome to this respected friend of the chinese people.

tanzania was born in the struggle against imperialism. after winning independence, its people, under the leadership of president nyerere, have waged unremitting struggles against plots by imperialism and colonialism to divide, subvert and intervene, in order to maintain national independence and safeguard state sovereignty. under the guidance of "arusha declaration" and by displaying the spirit of self-reliance and hard struggle, the people of tanzania have made tremendous achievements in continuing to eliminate the vestiges of a colonial economy and in developing the national economy and culture.

the tanzanian government pursues a foreign policy of non-alignment, firmly opposes imperialism, colonialism, hegemonism, zionism and racism, gives active support to the armed struggle of the people of southern africa, works hard for the unity and unification of africa and has won respect and praise from the people of china and of other countries in asia, africa and latin america.

the present situation in africa is excellent. the african people are awakening with each passing day and the strength of the african countries is constantly growing, and this has become an important factor in the current world situation. the african continent, brimming with vitality, is an important force in the third world and plays an increasing role in international affairs. china is a developing socialist country and belongs to the third world. we have consistently advocated that countries should be treated as equals -- be they big or small, rich or poor, strong or weak. we resolutely oppose the hegemonism and power politics of the big browbeating the small, the rich oppressing the poor and the strong bullying the weak. the chinese people will always stand on the side of the people of africa in their united just struggle against imperialism.

sino-tanzanian friendship has a long history. friendly contacts between the people of the two countries date back more than one thousand years. in their protracted struggles against imperialism and colonialism, the people of both countries have supported and encouraged each other and cemented a militant friendship between them. we are happy to see that the friendly relations of cooperation between our two countries have developed satisfactorily following president nyerere's two visits to china. the tanzanian government all along supported the restoration of china's legitimate rights in the united nations and praises the great victories of china's great proletarian cultural revolution. these are support and encouragement to the chinese people and we express our sincere thanks.

president nyerere's present visit will make new contributions to promoting the friendship between the two countries and to strengthening the asian-african cause of unity against imperialism. we sincerely wish president nyerere's visit complete success and hope that the friendship between the people of china and tanzania will endure as long as the himalayas and kilimanjaro.

Tanzanian President Nyerere Arrives in Kwangchow

(NCNA-English Kwangchow, Mar. 23, 1974)

mwalimu julius k. nyerere, president of the united republic of tanzania, arrived in the south china city of kwangchow this evening by special plane for an official visit to china at the invitation of tung pi-wu, acting chairman of the people's republic of china, and premier chou en-lai.

more than two thousand people gathered at the airport to give a warm welcome to the distinguished tanzanian guests.

the distinguished guests were welcomed by chao tzu-yang, shan yin-chang and chang ken-sheng, vice-chairmen of the kwangtung provincial revolutionary committee, wu fu-shan, deputy commander of the kwangchow units of the chinese people's liberation army, and liang hsiang and chung ming, vice-chairmen of the kwangchow municipal revolutionary committee.

on hand were also vice-foreign minister ho ying and chinese ambassador to tanzania li yao-wen who made a special trip from peking to kwangchow to welcome the tanzanian president.

a warm atmosphere of friendship between the people of china and tanzania prevailed over the city today. the national flags of china and tanzania flew over the airport. bunting and huge streamers inscribed with slogans of welcome were hung over the main thoroughfare leading from the airport to the guest house.

president nyerere and his party stepped down from the special plane at 9:00 p.m. amid warm applause. chao tzu-yang and ho ying stepped forward to have cordial hand-shakes with the distinguished guests and extend welcome to them. the airport was astir with jubilation as people beat drums and youngsters in holiday dress waved flowers and streamers and danced, cheering: "a warm welcome to the distinguished tanzanian guests exclamation" president nyerere waved to the crowd in acknowledgement.

arriving on board the same plane was chu chuan-hsien, deputy director of the protocol department of the chinese foreign ministry, and tanzanian ambassador to china r.s. wambura, who made a special trip to hongkong to accompany the tanzanian president."

CHINA AND VIETNAM

Vice Premier Li Hsien-nien Meets Vietnamese Scientific and Technological Delegation

(NCNA-English Peking, Mar. 23, 1974)

chinese vice-premier li hsien-nien met and had a cordial and friendly conversation here this afternoon with the vietnamese scientific and technological delegation led by le khac, vice-chairman of the state commission of sciences and technology of the democratic republic of viet nam.

le tuan, charge d'affaires ad interim of the d.r.v.n. embassy in peking, was present on the occasion.

also present were han tsung-cheng, vice-minister of economic relations with foreign countries, and leading members of departments concerned, including liang feng and chen chen-chi.

Protocol of China-Vietnam Scientific and Technological Cooperation Plan Signed in Peking

(NCNA-English Peking, Mar. 23, 1974)

a protocol on the 1973-1974 scientific and technological co-operation plan to be carried out by the scientific and technological co-operation organizations of the people's republic of china and the democratic republic of viet nam was signed in peking this afternoon.

it was signed by han tsung-cheng, leader of the chinese scientific and technological delegation, and le khac, leader of the vietnamese scientific and technological delegation.

present at the signing ceremony were fang yi, minister of economic relations with foreign countries, and leading members of departments concerned, and le tuan, charge d'affaires ad interim of the d.r.v.n. embassy here.

INTERNATIONAL ORGANIZATIONS

ITU Deputy Secretary-General Arrives in Peking

(NCNA-English Peking, Mar. 23, 1974)

richard e. butler, deputy secretary-general of the international telecommunication union (i.t.u.), arrived here by air yesterday for a friendly visit to china at the invitation of liu cheng-ching of the ministry of posts and telecommunications.

the guest was welcomed at the airport by liu cheng-ching and others.

SURVEY OF PEOPLE'S REPUBLIC OF CHINA PRESS

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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

Fight to the End Against Those Who Oppose Socialism

by

the Party Branch of the Tachai Brigade

(Peking Jen-min Jih-pao, March 27, 1974)

Having read the Jen-min Jih-pao article criticizing the Shansi opera "San Shang T'ao Feng," we poor and lower-middle peasants of Tachai are in complete agreement with it. The "San Shang T'ao Feng" vainly attempts to revive the "T'aoyuan experience" and use the reactionary "Taoyuan experience" to resist Chairman Mao's great call, "In agriculture, learn from Tachai" and to reverse the verdict on the counter-revolutionary revisionist line of Liu Shao-ch'i and Lin Piao. This really is vicious in the extreme!

The very mention of the "T'aoyuan experience" makes us poor and lower-middle peasants and commune members of Tachai gnash our teeth. The Tachai brigade started to run the commune in 1953. It firmly followed the socialist road, firmly persevered in class struggle and the two-line struggle and firmly adhere to the policy of self-reliance and arduous struggle. By 1962, it successfully fulfilled the ten-year land reclamation plan, and the collective economy was better and better operated. In 1963, it relied on its own effort to overcome the serious flood, and in 1964, its per-mow grain yield exceeded the "Yangtze" level. It was in that year Chairman Mao issued the great call, "In agriculture, learn from Tachai." This pointed out the way forward for several hundred millions of peasants throughout the country, and also stood for the greatest concern and encouragement for us poor and lower-middle peasants and commune members of Tachai. We were resolved to make new contributions to the socialist revolution.

With a mind bent on restoring capitalism, renegade, hidden traitor and scab Liu Shao-ch'i looked upon Tachai as a thorn in the flesh. He sent his wife Wang Kuang-mei to the T'aiyuan brigade in Funing hsien, Hopei Province, to carry out restoration

in the name of launching the "four cleanups movement" and to concoct the "T'aoyuan experience" for opposing Chairman Mao's revolutionary line. Instigated by Liu Shao-ch'i, there appeared the evil wind against "In agriculture, learn from Tachai." Some people cried, "The more advanced it is, the more skeptical we should be." "It is necessary to uncover the insects on the flagpole of Tachai." They went to Tachai, and in accordance with the "T'aoyuan experience," they stood truth on its head and persecuted the broad masses of cadres and poor and lower-middle peasants there. They vainly attempted to drive the cadres taking the lead in following the socialist road off the stage, and make the demons and monsters take over power and restore capitalism. They arbitrarily wanted to chop down this red flag of Tachai and fly the black flag of "T'aoyuan experience."

In that struggle between restoration and counter-restoration, we Communist Party members and poor and lower-middle peasants of Tachai considered not the question of personal safety but the question of whether or not we should adhere to the socialist orientation and defend Chairman Mao's revolutionary line. No matter who you were and how high were your "official ranks," as long as you did not act in accordance with Mao Tse-tung's thought and Chairman Mao's revolutionary line, we would offer strong resistance and put up a fierce struggle. When someone wrote the words "T'aoyuan experience" on the blackboard in a meeting, the iron-like girls of our brigade would rush forward to rub them away, and write in their place a quotation from Chairman Mao, "The force at the core leading our cause forward is the Chinese Communist Party. The theoretical basis guiding our thinking is Marxism-Leninism." Old poor peasant Chia Ch'eng-lu also took the lead in walking out from the meeting place that spread the "T'aoyuan experience." Some people threatened him saying, "Anyone who contests strength with the 'T'aoyuan experience' is a counter-revolutionary!" Chia Ch'eng-lu did not turn around and said indignantly, "You cannot make a counter-revolutionary of a revolutionary!" He thus broke up the sinister meeting for spreading the "T'aoyuan experience" in this way.

Right at this moment of the violent struggle between restoration and counter-restoration, Chairman Mao personally presided over the formation of the document, "Some Questions Raised in the Present Socialist Education Movement in the Countryside" (i.e., the Twenty-Three Articles) for criticizing Liu Shao-ch'i's reactionary line and "T'aoyuan experience." In Peking, Chairman Mao received Comrade Ch'en Yung-kuei. The solicitous concern and support of Chairman Mao and the Party Central Committee gave us commune members and cadres of Tachai inexhaustible strength, sharper eyes, a stronger spine and greater determination in countering restoration. We raised the revolutionary red banner even higher.

In order to practice restoration and reverse the verdict, the big poisonous weed "San Shang T'ao Feng" sings a tune opposite to the Tachai spirit in every way. Our Tachai upholds the Party's basic line, adheres to the socialist orientation, insists on the Marxist philosophy of struggle, braves the evil wind, overcomes the vicious waves and advances and grows up in the struggle. But "San Shang T'ao Feng" vigorously advocates the doctrines of Confucius and Mencius, spreads "loyalty and forbearance," "benevolence and righteousness," publicizes "the theory of the dying out of class struggle" and adopts a thousand and one ways to cover up class contradictions and class struggle in the historical period of socialism and to resist the Party's basic line. It not only does not show the struggle launched by

the Party members and masses against the representative figure of the capitalist forces in the countryside, but also absolves him from all blame and gives him credits. From beginning to end, there is not any class struggle and two-line struggle in this play. You are good, I am good, everybody is good. This "state of gentlemen" is none other than the kingdom of bourgeois dictatorship which Liu Shao-ch'i and Wang Kuang-mei had once set up in T'aoyuan. From liberation to the present day, Tachai has struggled every day and every moment. The more it struggles, the clearer the perception and the sharper the eyes of the poor and lower-middle peasants of Tachai become. The more it struggles, the more the socialist battlefield expands. The more it struggles, the more solid the dictatorship of the proletariat becomes.

The deadly aim of the big poisonous weed "San Shang T'ao Feng" is to reverse the verdict, change the political climate, undermine the Party's basic line, negate the great proletarian cultural revolution, topple the dictatorship of the proletariat, restore capitalism, and make the poor and lower-middle peasants undergo hardships and sufferings all over again. This definitely cannot be done! Socialism is the brilliant road we are resolved to take, and we will struggle to the end against anyone who opposes socialism and dreams of turning back the wheel of history!

* * *

Two Poisonous Gourds on the Same Vine

by

Shang Chi (尚戟)
of Shanghai Machine Tools Plant

(Peking Jen-min Jih-pao, March 27, 1974)

"San Shang T'ao Feng" is like "Hai Jui Dismissed from Office" in that both are for reversing the verdicts passed on the toppled representative figures of the opportunist line. They are two poisonous gourds on the same vine, and two bad forms cast from the same mold. In the present struggle to make deep-going criticism of Lin Piao and Confucius, this big poisonous weed provides us with most wonderful teaching material by negative example.

In the year 1959, a small handful of Right opportunists whipped up a gust of evil wind to curse maliciously the general line, the great leap forward and the people's commune. The Lushan Conference dismissed P'eng Te-huai from office. In the early sixties, some people hurriedly cast forth the big poisonous weed "Hai Jui Dismissed from Office" to complain of unfairness and air grievances for P'eng Te-huai in a vain attempt to reverse the verdict. Hasn't "San Shang T'ao Feng" followed the same vein? Under the guidance of Chairman Mao's revolutionary line, after the "T'aoyuan experience" conducted by Liu Shao-ch'i with the real intention to promote restoration under the guise of promoting the "four cleanups" suffered setbacks, some people exploited the story of a horse in 1965 to make a fuss and carefully concocted that poisonous-weed of a play called "San Hsia T'ao Yuan" (Thrice Going Down to T'aoyüan) to reverse the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line and the "T'aoyuan experience" and to erect a monument for Liu Shao-ch'i and Wang Kuang-mei. During the great proletarian cultural revolution, the revolutionary people criticized and repudiated the play "San Hsia T'ao Yüan." Several years afterward, this poisonous-weed play was carefully disguised and cast forth once again under a changed appearance.

The release of these two poisonous weeds shows that class struggle and the two-line struggle are independent of man's will. No matter how the revolutionary people have forewarned them, the enemies have no alternative but to jump forth again. This is determined by their class nature.

The agitators of "Hai Jui Dismissed from Office" had clamored for the "need to burst out of the door," and the concocters of "San Shang T'ao Feng" also frenziedly cried, "It will do not to stage other plays, but it won't do not to stage 'San Shang T'ao Feng'!" They even declared menacingly, "Even if it is a poisonous weed, it also must be staged." How haughty their reactionary arrogance was! What did they want to put "out" and "stage"? They wanted to bring back the chieftain of the opportunist line who had been dismissed from office to act as the "incorruptible and wise judge" so that he could complain of unfairness and air grievances for the demons and monsters, and so that those class enemies who had been toppled could mount the stage again to restore capitalism. If they could have their way, the heads of the laboring people would roll in the sand!

The basic line of the Party tells us that in the whole historical period of socialism, class struggle is long and tortuous and is sometimes very acute. This is likewise so with class struggle in the sphere of literature and art. The acuteness and complexity of this struggle are symbolized by the concocters of poisonous weeds who often make use of the despicable means of insinuation and veiled abuse to oppose the Party. "Hai Jui Dismissed from Office" did not hesitate to distort historical facts and create a false Hai Jui in order to reverse the verdict on P'eng Te-huai who had been toppled. "San Shang T'ao Feng" seeks to reverse the verdict on Liu Shao-ch'i who has been toppled. It also maliciously attacks the general line, the great leap forward and the people's commune. Its concocters have cudgeled their brains to make a fuss over the story of a sick horse. It says that this horse is suffering from "brain disease," and because it is ridden too hard and made to gallop too fast, it finally dies of fatigue. This is obviously a reprint of such sinister talks as "having the symptoms of a fever" and "in a feverish condition" used by the Right opportunists to curse the great leap forward. Facts are more convincing than eloquent theories. The gains of the great leap forward cannot be obliterated. Taking our plant for example, we have under the guiding light of the general line trained a group of technicians from among the workers in successive years and have successfully designed and built many new products, with some high-precision grinding machines up to the advanced level of the world. No vilification or scornful revilement of the enemy can harm us in the least.

Another customary tactic used by the class enemy to attack the revolutionary people is to take over the revolutionary slogan for peddling counter-revolutionary trash or to label the reactionary trash of the decadent class on the decline as "revolutionary." "Hai Jui Dismissed from Office" publicized and extolled the ideology and behavior of Hai Jui, a "loyal minister" of the feudal dynasty, as the new model of morality. Through advocating "loyalty and forbearance," "making way humbly" and other doctrines of Confucius and Mencius and publicizing and extolling the "theory of the dying out of class struggle, "San Shang T'ao Feng" has disguised the reactionary doctrines of Confucius and Mencius as proletarian ideas for poisoning the revolutionary people so as to achieve the object of restoring capitalism.

"Hai Jui Dismissed from Office" appeared in the year 1961 after the great leap forward in China. "San Shang T'ao Feng" appears in the year 1974 after the great victory of the great proletarian cultural revolution. Their objects are all for reversing verdicts, for restoration and for retrogression. These shocking historical phenomena teach us by negative example that after each great revolutionary movement, there always follows a violent struggle between restoration and counter-restoration, between retrogression and counter-retrogression. The criticism of the big poisonous weed "San Shang T'ao Feng" is for defending the great gains of the great proletarian cultural revolution, a serious class struggle for defending the basic line of the Party. We of the working class must forever firmly bear in mind the basic line of the Party. We must resolutely and energetically take part in the battle to hit back at the adverse current of restoration and thoroughly criticize and discredit by criticism this poisonous weed.

* * *

Carry Forward the Tachai Spirit and Discredit by Criticism the "T'aoyüan Experience"

- a recording of the important facts of the forum convened by the poor and lower-middle peasants in Hsiyang hsien for criticizing and repudiating "San Shang T'ao Feng"

(Peking Jen-min Jih-pao, March 27, 1974)

The broad masses of poor and lower-middle peasants in Hsiyang hsien, Shansi Province, made a revolutionary mass criticism of "San Shang T'ao Feng." They indignantly pointed out that "San Shang T'ao Feng" was a big poisonous weed that frenziedly opposed Chairman Mao's great call for "in agriculture learn from Tachai," negated the great proletarian cultural revolution and reversed the verdict passed on renegade Liu Shao-ch'i's counter-revolutionary revisionist line. Following is a recording of the important facts in some of the speeches made by the poor and lower-middle peasants at a criticism meeting.

*

Kuo Lai-liang (a Communist Party member and poor peasant of the Wuchiap'ing brigade in the Tachai commune):

The concocters of "San Shang T'ao Feng" spent seven years in concocting this big poisonous weed, in a vain attempt to rekindle Liu Shao-ch'i's "T'aoyüan experience" for countering Chairman Mao's great call for "learning from Tachai in agriculture" and to substitute the capitalist road for the socialist road. This is a serious class struggle. When Wang Kuang-mei concocted in 1964 her counter-revolutionary "T'aoyüan experience" and frenziedly cried that she intended to make T'aoyüan "surpass Tachai politically and to call on the whole country to learn from T'aoyüan," some people wielded this knife of "T'aoyüan experience" and vainly attempted to chop down the red banner of Tachai. Backed by Chairman Mao, the Tachai brigade that firmly adhered to the basic line of the Party had a clear perception, sharp eyes and strong fighting spirit. In defiance of the strong wind and adverse current, it grew strong in the stormy struggle. However, the class enemies are not reconciled to their defeat and strive to reverse the verdict at all times. The struggle is still going on and we must persevere in carrying the struggle through to the end!

*

Chia Lai-heng (a Communist Party member and poor peasant of the Tachai brigade):

The concocters of "San Shang T'ao Feng" want us to take the restorationist road of "T'aoyüan experience." This really is a pipe-dream. We poor and lower-middle peasants and commune members of Tachai are most able to heed what Chairman Mao says and are resolved to take the socialist road. Ten years ago, Liu Shao-ch'i vainly attempted to promote the "T'aoyüan experience" in Tachai but

was unable to succeed. Today, anyone who wants us to go backward is merely day-dreaming! No matter how the "white-bone demon" may change in form, it can never escape detection by the eyes of the poor and lower-middle peasants who are armed with Mao Tse-tung's thought.

The Hut'ou Mountain is linked with Peking city, and the poor and lower-middle peasants of Tachai are for Chairman Mao. We stand firm on doing anything that is favorable to socialism and is in conformity with the basic line of the Party. We boycott and fight against anything that is unfavorable to socialism and runs counter to the basic line of the Party. One year, a fraternal brigade was short of fodder and wanted to buy from our brigade straw at a high price. We were of the view that whether we sold it at a high or low price was a major question bearing on the road we took and the line we adhered to. We firmly resisted the capitalist idea of taking advantage of the difficulties of a fraternal brigade to amass a fortune and insisted on selling the straw at a low price. In 1973, for the sake of overcoming the drought together with other brigades, we emulated the "style of Lungchiang" by letting the communes and brigades that had a greater need of water to use the water passing in front of our brigade, and carried water ourselves for spot sowing to fight the drought.

In "San Shang T'ao Feng," however, the Hsingling brigade took advantage of the difficulties of another brigade and adopted the tactic of deception to sell a sick horse as a good horse to a fraternal brigade. Afterward, it also returned the money paid for the horse and sent a big red horse in order to win over people with pretended friendship. To make your victims feel grateful to you is a customary tactic adopted by all exploiting classes. But the concocters of this poisonous weed described this as a "communist style." They vainly attempted to put the mantle of "communist style" on the "T'aoyüan experience" that had been criticized and repudiated so as to revive it. We certainly must use Marxism-Leninism-Mao Tse-tung's thought to criticize it deeply and thoroughly.

*

T'ien Chin-so (a Communist Party member and old poor peasant of the Hsitachieh brigade under the Ch'engkuan commune):

The concocters of "San Shang T'ao Feng" publicized the "T'aoyüan experience" and vainly attempted to chop down the red banner of Tachai and oppose "in agriculture learn from Tachai." We firmly fought against them. We had enough of the "T'aoyüan experience." In 1964 we of the Hsitachieh brigade had been victimized by it. At that time, shielded by those promoting the "T'aoyüan experience," the landlords, rich peasants, counter-revolutionaries, bad elements and rightists were so uproarious as to openly clamor for the return of houses and land distributed during agrarian reform. They also frenziedly aired "complaints" against us poor and lower-middle peasants. Due to the sabotage of the "T'aoyüan experience," capitalism spread in our Hsitachieh brigade, and there was so much disagreement that production also declined. The great proletarian cultural revolution toppled Liu Shao-ch'i, criticized and repudiated the "T'aoyüan experience" and strengthened the dictatorship exercised over the landlords, rich peasants, counter-revolutionaries, bad elements and rightists. Led by the Party branch, we poor and lower-middle peasants learned from Tachai, criticized revisionism

and heightened our awareness of class struggle and the two-line struggle. We exerted greater effort and the aggregate grain output sharply increased. The changes in Hsitachieh over ten years show that the "T'aoyüan experience" is the road to capitalist restoration while the Tachai road is the revolutionary road to socialism. Both "San Hsia T'ao Yüan" and "San Shang T'ao Feng" peddled the trash of "T'aoyüan experience" and are for restoration and retrogression. This can never be tolerated. We have to fight through to the end anyone who opposes socialism and Chairman Mao's revolutionary road!

*

Ch'en Yu-t'ang (Party branch secretary of the Shihp'ing brigade under the Lichia-chuang commune):

Ch'ing Lan, the Party branch secretary in "San Shang T'ao Feng," does not grasp class struggle and the two-line struggle and has no far-reaching ideal. She does not fight against the serious capitalist tendency; and also plays up the merits and good deeds of the representative figure of the capitalist forces. She is out and out a disciple of the reactionary ideology of Liu Shao-ch'i, Lin Piao and Confucius. The concocters of this big poisonous weed disguise the ideology of the exploiting classes as the communist spirit and arbitrarily impose the stinking doctrines of Confucius and Mencius on the revolutionary people. We must thoroughly criticize these reactionary things. We must consistently implement Chairman Mao's great instruction, "In agriculture learn from Tachai," firmly adhere to the socialist road, energetically grasp revolution and vigorously promote production.

*

Li So-shou (Party branch secretary of the Nannao brigade under the Tachai commune):

The release of "San Shang T'ao Feng" is a reflection of the struggle between the two classes, the two roads and the two lines in literature and art. The class enemies are afraid of this brilliant red banner of Tachai, and they devise all ways and means to oppose learning from Tachai and also to vilify and slander Tachai. They oppose what Tachai is doing and they advocate what Tachai is opposed to. They dream of restoration and retrogression. We definitely will not give consent to this. We cannot practice Confucius' "doctrine of the Mean" like Party branch secretary Ch'ing Lan in the play. We can never be ambiguous in the face of class struggle and the two-line struggle, but must firmly adhere to the Marxist philosophy of struggle!

"Historical experience merits attention." We have toppled Liu Shao-ch'i, but there are still people trying to reverse the verdict for him today. We have criticized and repudiated "Hai Jui Dismissed from Office," but "San Shang T'ao Feng" has come to the fore again today. The struggle between restoration and counter-restoration is a long one. We surely must heighten our vigilance, sharpen our eyes, closely watch the new tendency of class struggle, safeguard the fruit of victory of the great proletarian cultural revolution, and defend Chairman Mao's revolutionary line.

* * *

This Is a Struggle between Restoration and Counter-Restoration

by

the workers' commentary unit of Peking Coking Plant

(Peking Jen-min Jih-pao, March 27, 1974)

The poisonous weed "San Shang T'ao Feng" has been cast forth in coordination with the present restorationist adverse current that has been whipped up by a small handful of class enemies in society and the anti-China, anti-communist and counter-revolutionary adverse current that has been whipped up by a small handful of reactionaries in the international arena. This is a reflection of the actual class struggle and the two-line struggle on the literary and art front. Consequently, the criticism of the big poisonous weed "San Shang T'ao Feng" is definitely not an ordinary controversy on the question of literature and art but a principled struggle between restoration and counter-revolution, between retrogression and counter-retrogression. The criticism of San Shang T'ao Feng" is not just the business of the literary and art circles but also an unshirkable fighting task for us of the working class. We certainly must firmly defend the literary and art battlefront of the proletariat without giving up one inch of ground. No matter whether the class enemies make "three ascents" or "four ascents" and no matter where they may ascend, we must wage struggle and firmly repulse their attack.

* * *

Resolutely Dislodge This Black Banner

by

the criticism and repudiation unit of the Revolutionary Committee of Liaochung hsien, Liaoning Province

(Peking Jen-min Jih-pao, March 27, 1974)

The whole country is learning from Tachai and Tachai is in Shansi. Judging from the fact that the big poisonous weed "San Shang T'ao Feng" is cast forth not elsewhere but in Shansi, it is not difficult to see that the malicious design of its concocters and supporters is to oppose Tachai. The heroic deeds of the poor and lower-middle peasants in Tachai cannot be all told, and the deeds of the whole country in learning from Tachai and emulating Hsiyang cannot be completely recorded. The concocters and supports of "San Shang T'ao Feng" neither write about nor stage any play for Tachai. Instead, they have so much enthusiasm for Liu Shao-ch'i's "T'aoyüan experience" that they take the trouble of making a long trip to Funing hsien in Hopei Province to kneel at the foot of Liu Shao-ch'i and Wang Kuang-mei's sinister monument, to invoke its ghost and to carefully "forge" a sinister play publicizing and extolling the doctrine of "subduing one's self and returning to propriety." They are so hostile to the proletarian dictatorship and Tachai that they use the reactionary "T'aoyuan spirit" to counter Chairman Mao's great call, "In agriculture learn from Tachai." In the present struggle to criticize Lin Piao and Confucius, we certainly must firmly adhere to the basic line of the Party, thoroughly and penetratingly criticize the big poisonous weed "San Shang T'ao Feng" that opposes Tachai and promote restoration and retrogression, and firmly follow the Tachai road charted by Chairman Mao.

* * *

The Attempt To Reverse the Verdict Is Doomed to Failure

by

Chao K'o-chün (赵可军)
of a certain PLA unit

(Peking Jen-min Jih-pao, March 27, 1974)

"San Shang T'ao Feng" is not really for the purpose of writing about a horse or cursing a horse. The spearhead of its attack is directed against the basic line of the Party and the proletarian dictatorship. The sick horse suffering from "brain disease" slanders the general line, the great leap forward, the people's commune. But curses alone are not enough to vent the hatred of the concocters of "San Shang T'ao Feng" against the general line, the great leap forward and the people's commune, since they are not satisfied without making a vain attempt to smother the revolution. The different kinds of treatment given to this horse are ineffective, and it finally dies. Consequently, there is also staged the farce of the cadres and commune members mourning sadly over the death of the horse.

However, can the verdicts passed by history on P'eng Te-huai, Liu Shao-ch'i and Lin Piao, chieftains of the counter-revolutionary revisionist line, be reversed by a few mournful cries? The wings of the crows cannot cover up the radiance of the sun. The general line of building socialism shining over the land has mopped up the mire of the old system. The great leap forward has set people astir and led to the development of production. Full of life and vigor, the people's commune has demonstrated its unrivaled superiority. How can this be toppled by the revilement of the clowns trying to reverse the verdicts? The wheel of history is rolling forward and socialism is advancing triumphantly everywhere. All persons engaged in reversing verdicts in history are doomed to failure!

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Lin Piao's Malicious Intention in Advocating "Those Who Rely on Virtue Will Prosper, Those Who Rely on Force Will Perish"

by

T'ang Hsiao (汤啸)

(Peking Kuang-ming Jih-pao, March 4, 1974)

Bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was genuinely Confucius' disciple. He regarded the doctrines of Confucius and Mencius as the reactionary ideological weapon for usurping leadership in the Party, seizing power and restoring capitalism. On October 1, 1969, when people of various nationalities in our country were joyously celebrating the 20th anniversary of the founding of the People's Republic of China and hailing the great victory of the great proletarian cultural revolution, Lin Piao hid in a dark corner and wrote the words "Those who rely on virtue will prosper; those who rely on force will perish" on a scroll for his sworn confederates to maliciously attack revolutionary violence and the dictatorship of the proletariat.

"Those who rely on virtue will prosper and those who rely on force will perish" is a sentence from the Confucian Book of History. It means that those who rely on virtue will naturally flourish while those who rely on violence are bound to perish. Confucius and his disciples kept advocating this dogma. Confucius said, "He who exercises government by means of his virtue may be compared to the North Polar Star, which keeps its place and all the stars turn toward it." ("Wei Cheng" in Confucian Analects) It means that a sovereign who rules by means of "virtue" resembles the North Polar Star which is supported by many other stars and people. He again said, "If the people be led by virtue and uniformity sought to be given them by the rules of propriety, they will have the sense of shame and moreover will become good." ("Wei Cheng" in Confucian Analects) This is to say that if people were given moral education and restrained by the laws and institutions of the slavery system of Western Chou, they would know that committing crimes was despicable and would not commit crimes. Mencius said, "When one by force subdues men, they do not submit to him in heart.... When one subdues men by virtue, in their hearts' core they are pleased, and sincerely submit." ("Kung Sun Ch'ou" in Works of Mencius) They vigorously advocated the so-called "kingly way" and "benevolent government" in the vain attempt to use the reactionary preachings of benevolence, righteousness and virtue to oppose the innovations of the newly arising landlord class and the revolution of the masses of the people so as to support the slavery system which was on the decline.

What are called "government by means of virtue," kingly way and benevolent government, are all a fraud! Mr. Lu Hsün had sharply pointed out that the "kingly way" and "benevolent government" advocated by Confucius and his disciples were altogether deceitful things and that the so-called "benevolence, righteousness, virtue" were in fact pliant knives for murder. This is actually the fact. As Confucius and his disciples preached benevolence, righteousness

and virtue, they had never forgotten to use counter-revolutionary violence against the masses of the people and reformers. When the slave-owners in Cheng State massacred large numbers of slaves who rose up in insurrection, Confucius said with approval, "This is good!" When he was acting prime minister in Lu State, soon after he assumed office, he hurriedly killed Shao Cheng Mao, representative of the reformers. However, Confucius and his disciples bitterly hated and mortally feared revolutionary violence. Confucius cursed the newly arising landlord class as "ministers who rebel against their monarch" and smeared the slaves who rose up in insurrection as "bandits" who valued material gain and thought little of righteousness. Mencius attacked the slaves and newly emerging landlord class for suppressing the slave-owning aristocrats with revolutionary violence saying, "They slaughter men till the fields are filled with their corpses." "They slaughter men till the city is filled with their corpses." "Death is not enough for such a crime." No matter how fascinating the tune of "those who rely on virtue will prosper and those who rely on force will perish" sung by Confucius and his disciples and might sound no matter how kind they disguised themselves to be, there was no way for them to conceal their fierce, hideous and sinister features.

In the period of the Warring States, the struggle between the newly emerging landlord class and the reactionary slave-owner class was more violent than in the epoch of the Spring and Autumn Annals. Shang Yang, who represented the newly emerging landlord class in the Chin State had brought about a series of important reforms. Economically, he abolished the chingt'ien system of land division based on the relations of production under the slavery system and set up the new system of land ownership by landlords. Politically, he adopted the hsien system all over the country and turned the hsien into local organizations directly under the sovereign. He imposed heavy penalties and abolished the hereditary privileges of members of the imperial family, thus effectively dealing blows to the influence of the slave-owning aristocrats and upholding and consolidating the political power of the newly emerging landlord class. Shang Yang strongly suppressed the slave-owning aristocrats who were opposed to reforms, so that reforms could be carried out. After Shang Yang's reforms were in force for ten years, "villages and towns were well-governed" and "the people of Chin were very pleased." ("Lord Shang" in The Records of the Historian)

But the aristocrats did not take their defeat lying down. They moved underground and waited for an opportunity for retaliation. In 339 B.C. (the 23rd year of the reign of Duke Hsiao of Chin), Chao Liang (赵良), the reactionary element who advocated the revival of ancient things, jumped out and quoted the two sentences of "those who rely on virtue will prosper, those who rely on force will perish" from The Book of History to threaten Shang Yang that he was "as vulnerable as the morning dew." Shang Yang was told that he should resign his office, return to his native village and surrender his political power before he could live long and preserve his life. These old aristocrats of Chin who repeatedly clamored "those who rely on virtue will prosper and those who rely on force will perish" never hesitated to use counter-revolutionary violence in dealing with reformers. In 338 B.C., after the death of Duke Hsiao of Chin, the Crown Prince Szu ascended the throne. The old aristocrats snatched this opportunity to frantically settle accounts in reverse and carry out class retaliation. They falsely accused Shang Yang of plotting a rebellion, and

officers were sent to arrest him and troops were dispatched to "take punitive action" against him. After the arrest of Shang Yang, the old aristocrats put him to death with the most brutal punishment of "tearing him limb from limb by chariot" and wiped out his whole family. The reactionary path of Confucius and his disciples thus thoroughly exposed the hypocritical and reactionary nature of the preaching that "those who rely on virtue will prosper, those who rely on force will perish."

Today, after the lapse of more than 2,000 years, the Chinese people, under the leadership of our great leader Chairman Mao and the Communist Party of China and after fighting fiercely for several decades, have overthrown the reactionary rule of the landlord-comprador-bourgeois class and founded a socialist new China. Following this, the dynamic agrarian reform, the suppression of counter-revolutionaries, a series of socialist revolutionary movements, and in particular the great proletarian cultural revolution have shattered the conspiracy of the reactionaries at home and abroad who vainly attempted to restore capitalism in our country. It was at this time that Lin Piao, the spokesman of the landlord and bourgeois classes, jumped out like a homeless dog and wrote this scroll with the Confucian reactionary language. He barked wildly at the sky to give vent to his implacable hatred toward new China, and he forever bore in mind the greatest event of capitalist restoration, which was to him the "most important of all things."

Lin Piao fully inherited the reactionary theories and counter-revolutionary double-dealing methods of Confucius and Mencius. This reactionary fellow never opened his mouth without mentioning "benevolence, righteousness and virtue" but in fact had his mind full of the thoughts of bandits and harlots. He hung up the scroll of "those who rely on virtue will prosper, those who rely on force will perish" but undertook the criminal activities of launching a counter-revolutionary armed coup d'etat. Sharpening his knife and thirsting for blood, he on the one hand vigorously created counter-revolutionary public opinion and on the other hand surreptitiously set up an organization and a counter-revolutionary armed force for conducting a counter-revolutionary coup d'etat. He vainly attempted to assassinate our great leader and the leading officials of the Party Central Committee and brutally kill the working people. He kept preaching the necessity of "ruling the country with the way of superior men and elders" and "subuding men by virtue"; but in fact he ruthlessly persecuted the revolutionary cadres and masses who had opposed him. Facts have shown that what Lin Piao and company opposed was revolutionary violence of the dictatorship of the proletariat. The "benevolent government" he talked about was the feudal-comprador-fascist dictatorship of the Lin family built upon the foundation of counter-revolutionary violence.

Marxism deems that violence must be subjected to a concrete class analysis and distinction made between revolutionary violence and counter-revolutionary violence. "The state apparatus is the instrument by which one class oppresses another. It is an instrument for the oppression of antagonistic classes; it is violence and not 'benevolence'." Any country has to use violence, and the question lies in whom it is used against. Revolutionary violence protects the interests of the revolutionary people and the advanced classes. It is the "midwife who helps the old society give birth to a new one." (Capital)

Counter-revolutionary violence obstructs historical development and serves the reactionary classes on the decline. In the life-and-death struggle between the revolutionary and reactionary classes, the reactionary class is bound to use violence first and place the bayonets and guns on its agenda. While engaged in the ruthless massacre and suppression of the revolutionary people, it also always uses a thousand and one ways to conceal the fact and its aim of using counter-revolutionary violence. The proletariat is the most advanced and most revolutionary class. It never conceals its own viewpoint. It openly admits that it has to use revolutionary violence toward the reactionary classes, reactionaries and all reactionary elements, suppresses their resistance and "definitely does not apply a policy of benevolence" toward their reactionary activities. In terms of problems among the people, we have to emphasize democracy and practice painstaking persuasion and education. "Our policy of benevolence is applied only within the ranks of the people." We must uphold the dictatorship of the proletariat, strengthen the state apparatus of the people, suppress and wipe out all counter-revolutionary elements, beat the restorationist activities of the reactionary classes and crush all enemies who dare to invade us. In the past, we talked of this and acted in this way. At present, we talk of this and act in this way. In the future, we shall still talk of this and act in this way.

The historical experiences of the international communist movements over the past century and more and especially the most important experiences and programs of the revolutionary struggles led by our Party in the past few decades are for implementing the dictatorship of the proletariat. Before classes are wiped out, the state power of the dictatorship of the proletariat cannot and should not be eliminated. On the contrary, it has to be greatly strengthened. Since the founding of the People's Republic of China, it is precisely through the reliance on the dictatorship of the proletariat that we have broken down the repeated frenzied offensives launched by the reactionary classes and reactionaries at home, shattered the conspiratorial aggression and subversion plotted by imperialism and social imperialism, and scored great victories in the socialist revolution and socialist construction. In a socialist society, classes have not been wiped out and class struggle has not been terminated. The revolution is still going on and the struggle will still be long, complicated and acute. If we believe in Lin Piao's reactionary preaching that "those who rely on virtue will prosper and those who rely on force will perish," if we do not strengthen, but weaken the dictatorship of the proletariat, the socialist political power will be lost,the reactionaries will bring about a restoration and the people will suffer.

Chairman Mao has summed up both the negative and positive aspects of the historical experiences of the dictatorship of the proletariat in the international communist movement and charted for our Party the basic line in the entire historical period of socialism. He calls on the whole Party, the whole Army and people of the whole country to insist on class struggle and continue the revolution under the dictatorship of the proletariat. Chairman Mao teaches us, "The correctness or incorrectness of the ideological and political line decides everything." With a correct line, even those without political power would acquire political power. If the line is incorrect, even those with political power would lose it. The correctness or incorrectness of the line

is at the root of the prosperity or destruction of a country. Lin Piao advocated, "Those who rely on virtue will prosper; those who rely on force will perish." He had an ulterior object in view in attributing the prosperity or destruction of a country to "reliance on virtue" and "reliance on force." His aim was to give the reactionary elements such as the landlords, rich peasants, counter-revolutionaries, bad elements and Rightists "political emancipation without exception," treat them with "benevolence and love," to advocate that "the two sides in harmony are friends" for imperialism, revisionism and counter-revolution and to talk of "magnanimity" and the practice of "benevolent government" toward the landlord and bourgeois classes. In short, Lin Piao vainly attempted to change the Party's basic line in the historical period of socialism, push the counter-revolutionary revisionist line and turn the dictatorship of the proletariat into the dictatorship of the bourgeoisie and socialist new China into the colony of imperialism and social imperialism. This is the reactionary essence of "those who rely on virtue will prosper and those who rely on force will perish" publicized by him. However, the slaves are the makers of history. The law of social development definitely will not be managed at will by a handful of reactionaries. The reactionaries who attempt to obstruct the forward movement of history and turn back the wheel of history will eventually be smashed into smithereens. Lin Piao and his sworn confederates had not escaped this tragic end.

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Article by Rural Party Branch Criticizes Lin Piao and Confucius

(NCNA-English Peking, Mar. 24, 1974)

"criticism of lin piao and confucius is a political and ideological struggle between revolution and restoration and between progress and retrogression. although confucius died more than two thousand years ago and lin piao too was finished, their pernicious influence remains to be eliminated," says an article in the latest issue of the journal "red flag".

written by the communist party branch of nanwangchuang production brigade in anping county, hopei province, the article adds: "in the movement to criticize lin piao and confucius, in conjunction with lin piao's criminal attempt to subvert the dictatorship of the proletariat and restore capitalism, we will penetratingly and thoroughly criticize the ultra-right essence of lin piao's counter-revolutionary revisionist line and the doctrines of confucius and mencius, and persevere in taking the socialist road."

after conscientiously studying the relevant important instructions issued by chairman mao and the party central committee, the cadres and masses of the nanwangchuang production brigade promptly started a vigorous movement to criticize lin piao and confucius in accordance with chairman mao's great strategic plan. "all cadres, party members, young people, women, pupils and elders in the village have been mobilized under the leadership of the brigade party branch. the angry wave against lin piao and confucius is surging forward vigorously," the article says.

the nanwangchuang production brigade was formerly a nationally-known cooperative organized with three poor peasants, wang yu-kun, wang hsiao-chi and wang hsiao-pang, taking the lead during the agricultural cooperation movement in the early 1950's. the great leader chairman mao highly praised them for their perseverance in taking the socialist road. in his report "on the question of agricultural co-operation", chairman mao says: "the direction in which these three poor-peasant households are moving is the one in which the 500 million peasants throughout the country will move."

while condemning lin piao for preaching the confucian precept of "restraining oneself and returning to the rites", the article points out: "both lin piao and confucius tried to turn back the wheel of history."

it recalls the struggle between restoration and counter-restoration in nanwangchuang village in the past two decades: in 1954, three poor-peasant households in our

village took the lead in organizing a cooperative. however, influenced by liu shao-chi's revisionist line, some people tried in every way to sabotage it and force it to disband. the three poor-peasant households withstood this evil wind of restoration and kept the co-op going. but the struggle between restoration and counter-restoration was by no means over and the class enemies seized every opportunity to make trouble. when the national economy met with temporary difficulties from 1960 to 1962, liu shao-chi and company spared no effort in advocating the revisionist fallacy of "san tzu yi pao" (meaning the extension of plots for private use, the extension of free markets, the increase of small enterprises with sole responsibility for their own profits or losses, and the fixing of output quotas based on individual households). an unreformed rich peasant jumped out and cried for "individual farming". the poor and lower-middle peasants repulsed this evil wind and continued to advance along the road of socialism. during the great proletarian cultural revolution, a handful of class enemies again attempted to negate the socialist road the three peasant households followed. their plot was exposed and smashed in good time. lin piao's attempt at a capitalist restoration fitted in with the wishes of the handful of landlords, rich peasants, counter-revolutionaries, bad elements and rightists. if they were allowed to come into power, they would have plunged the poor and lower-middle peasants again into the abyss of misery.

the article says: during the criticism of lin piao's reactionary programme "restrain oneself and return to the rites", many poor and lower-middle peasants recalled their past sufferings and indignantly denounced lin piao's criminal attempt to restore capitalism. they pointed out that lin piao's "restraining oneself and returning to the rites" was aimed at changing the party's basic line and policies, subverting the dictatorship of the proletariat and restoring capitalism. in short, he wanted restoration and retrogression. the poor and lower-middle peasants said: "lin piao wanted us to return to the old society. that is absolutely impermissible. we will forever follow the socialist road pointed out by chairman mao."

to keep to the "road for five hundred million peasants", the road of socialism, it is imperative to adhere to the marxist philosophy of struggle, criticize "the doctrine of the mean" peddled by confucius and lin piao and wage constant struggles against the class enemies and capitalist tendencies, the article continues. a landlord in the number six production team, who seemed to be as tame as a cat, engaged in sabotage secretly. the masses struggled against and criticized him. our unremitting struggle against the class enemies has ensured our production brigade's continuous successes in revolution and production.

the criticism of the "doctrine of the mean" of confucius and lin piao in connection with the struggle in our village gave us a profound education. the poor and lower-middle peasants said: "by advocating 'the doctrine of the mean', lin piao attempted to prevent us from conducting class struggle and bind us hand and foot while he would have a free hand to restore capitalism. we will never be taken in by such trick."

we also criticized lin piao and confucius in connection with the class struggle in the ideological sphere in the countryside. this educated the masses and helped them break with the traditional concepts of the exploiting classes. for instance, lin piao preached confucius' and mencius' theory that "everything is decided by heaven", that "life and death are pre-ordained; wealth and honour come from heaven". the class enemies in our brigade spread similar fallacies. the poor and lower-middle peasants said: "the essence of these absurdities is to make us obedient and blind to lin piao's attempt to restore capitalism." an old poor peasant enumerated the great post-liberation changes in the village to criticize lin piao and confucius. he said: "before liberation, the landlords said that we poor peasants were destined to suffer from generation to generation. but after liberation, under the leadership of chairman mao, we took the road of socialism and built farm improvement projects. our village has now become a prosperous new socialist village. our cotton yield has surpassed 0.75 ton per hectare and grain 7.5 tons per hectare. our happy life today comes from the revolution, and not from 'heaven'."

as the criticism of lin piao and confucius deepens, the outlook of the cadres and the masses has changed tremendously and their consciousness of class struggle and the struggle between the two lines has increased.

MEMORIAL MEETING FOR CHANG CHIEN

Peking Memorial Meeting for Comrade Chang Chien

(NCNA-English Peking, Mar. 24, 1974)

comrade chang chien, wife of the late vice-premier of the state council chen yi, deputy to the third national people's congress, vice-president of the china-cambodia friendship association and deputy director of a department under the academy of military science of the chinese people's liberation army, died of lung cancer in peking on march 20, 1974, at the age of 52 after medical treatment failed.

a memorial meeting was held this afternoon at the auditorium of the papaoshan cemetery for revolutionaries.

in the auditorium were wreaths from chou en-lai, vice-chairman of the central committee of the communist party of china and premier of the state council; yeh chien-ying, vice-chairman of the c.p.c. central committee and vice-chairman of the military commission of the c.p.c. central committee; chiang ching, member of the political bureau of the c.p.c. central committee; li fu-chun, vice-premier of the state council; hsu hsiang-chien, vice-chairman of the standing committee of the national people's congress; nieh jung-chen, vice-chairman of the military commission of the c.p.c. central committee; as well as the n.p.c. standing committee, the state council, the china-cambodia friendship association, the p.l.a. academy of military science and other departments.

among those attending the memorial meeting were comrades li fu-chun, nieh jung-chen, tan chen-lin, li ching-chuan, su yu, wang chen, liao cheng-chih, chi peng-fei, keng piao, li chiang, fang yi, liu hsiang-ping, ku mu, wang cheng, liu wei, chang yi-hsiang, yeh fei, chiang hua, chiang wei-ching, sung shih-lun, liao han-sheng, ho kuang-hua, yen kuei-yao, wu ching-tung, han nien-lung, shih lin, kuo hua-jo, kao ti-chien, wang yun-jui, han shuang-ting, kang ke-ching, ting hsueh-sung, liu hsi-wen, chao pu-chu, liao meng-hsing, lin yueh-chin, lin chia-mei, pu cho-lin, chang jui-hua, huang chieh and lu ti-lun.

comrade liao cheng-chih presided over the meeting and comrade sung shih-lun delivered a memorial speech.

after the meeting, the urn containing comrade chang chien's ashes was placed at the papaoshan cemetery for revolutionaries.

after comrade chang chien passed away, comrades yeh chien-ying, li hsien-nien, teng hsiao-ping, su chen-hua and nieh jung-chen went to the hospital to pay last respects to her remains, and express sympathy to her sons and daughters-in-law.

CHENGTU-KUNMING RAILROAD

Builders of New Southwest China Railway

(NCNA-English Peking, Mar. 24, 1974)

chinese railway workers and fighters of the railway corps of the chinese people's liberation army have been commended for building a 1,085-kilometre railway, the chengtu-kunming line, across high mountains and deep gorges in a southwest china area where some foreign railway experts said the job was "impossible".

the central committee of the chinese communist party sent a cable of greetings to the builders for the opening ceremony held at a midway station on july 1, 1970 when some 100,000 armymen and civilians gathered. it commended the builders for having surmounted countless difficulties by negotiating precipitous cliffs and fording turbulent torrents and rapids, won victory in a race against time in the struggle against imperialism, revisionism and all reaction, and made tremendous contributions to the party and the people.

unprecedented in the annals of chinese railway construction, the line begins at chengtu, capital of china's most populous province of szechwan, and terminates at kunming, capital of the border province of yunnan. over 300 kilometres of the line pass through a region that has earthquakes of the magnitude of seven to nine degrees. about two-fifths of the railway is made up of more than one thousand bridges and tunnels with a total length of 400 kilometres.

in less than six years the builders solved the problems arising from the complex geological conditions, and the whole railway was opened to traffic officially on july 1, 1970, the 49th anniversary of the founding of the communist party of china. it is hailed as a fruitful result of the great proletarian cultural revolution and a great victory for chairman mao's proletarian revolutionary line.

tough pathbreakers

construction of the railway started in july 1958, but it came to a standstill in 1962 as a result of the interference and disruption by liu shao-chi's revisionist line. our great leader chairman mao issued the call "the chengtu-kunming railway must be built at a fast pace" in august 1964, and builders converged on the construction sites from all parts of the country.

they put up thatched huts on the banks of the tatu and chinsha rivers which the chinese red army had crossed on its famous long march. they built stone hearths in the wilderness, threw make-shift bridges and cableways across steep gorges and stormy rivers.

the builders did not wait for roads to be completed and trucks to arrive. they used their own muscle power to move large quantities of equipment and material to the construction sites. when a machine was too big to move, they dismantled it and got it up steep mountain paths, part by part.

signalmen and electricians were suspended from sheer cliffs to put up telecommunication wires and high tension lines.

the turbulent chinsha river runs through a narrow gorge where there are many rapids and shoals. called a "forbidden waterway" by the local people, this section of the river was never navigable. p.l.a. fighters and commanders carried forward the tradition of the chinese red army that crossed the river during the long march. they consulted an old boatman who had ferried the red army, risked danger on rafts and charted a course threading their way through the hidden rocks. this enabled them to transport millions of tons of material and equipment.

impetus of cultural revolution

in 1966 when the great proletarian cultural revolution initiated and led by the great leader chairman mao swept the country, the railway builders mounted fierce attacks on the counter-revolutionary revisionist line pushed by liu shao-chi. they put up big-character posters and held mass meetings and construction sites and campsites and criticized and repudiated such fallacies peddled by liu shao-chi as the comprador philosophy and the "go-it-slow" policy.

the revolutionary mass criticism fired their militancy and inspired them to battle fearlessly against nature.

one tunnel had to be drilled through a mountain known as "a museum on geological formations" for its complicated rock structure. in some places, the rocks are as hard as steel and in others they crumble easily. when temperature stood at 40 degrees centigrade or higher in summer, the builders drilling blast holes in pits sometimes had to douse their heads in cold water to keep themselves from becoming dizzy. then one day after a blast, chilly water gushed out of every seam, more than 9,000 tons daily. the tunnel drillers had hit a subterranean river. after that the builders had to work under a continuous shower in knee-deep water. the day before, the heat in the tunnel made them dizzy, but now they shivered with cold. yet neither the heat nor the cold could stop the builders from fulfilling their quota every month.

difficulties followed one after another, but victories were also won, one after another.

the railway line had to make big detours and round-about turns in seven places in the greater and lesser liangshan mountains and the hengtuan range because the gradient was too big. the terrain is so unfavourable that in some sections no level spot big enough for even a small station could be found. some of the stations had to be built in tunnels. one section of the line on the bank of the tatu river is only 24 kilometres long but 21 kilometres of it has to pass through tunnels. there is a tunnel which runs through the greater liangshan mountains for 6.5 kilometres at an altitude of 2,300 metres above sea level. in the hostile valley of the lungchuan river, the shortest distance between shihkaoching and tatiencing is a mere 15 kilometres, but one place is 300 metres above the other. between them 37 kilometres of railway had to be laid and 20 tunnels bored with a combined length of 18 kilometres. the line is so tortuous that one of the tunnels makes a big circle in a mountain and the entrance and exit face the same direction, but one is dozens of metres above the other.

construction of the numerous tunnels, some very long, some multi-track and some circular, was mammoth work.

when the builders arrived at the construction site for a 1,000-metre-long tunnel, there was no road and the big machinery had not yet arrived. they had only some chisels, hammers and two old air-compressers with them. in order to seize every minute, they did not wait for the modern machinery to arrive but used hammers and chisels to drill blast holes by the light of lanterns. sometimes they had to work lying on their backs in the limited space at a temperature of over 35 degrees centigrade. by dint of hard work, they finished the 1,000-metre-long tunnel with crude tools plus explosives.

fearless revolutionary spirit

inspired by chairman mao's proletarian revolutionary line, the railway builders defied hardships and danger and worked day in, day out and leading cadres lost weight and got red-eyed from lack of sleep.

one of the tunnels of the southern section of the line, a key job affecting the time for completion of the whole project, posed a big engineering problem because of the great number of cave-ins during the course of construction. one day mountain torrents caused a serious cave-in along a stretch of a dozen metres. hundreds of cubic metres of rocks and earth fell and cut off 13 builders. a platoon leader named lo chun-kuei, a communist, shouted to his comrades in the pitch-black pit: "comrades, we are people's fighters. even if the heavens collapse, we will prop them up. we must make our contributions to the party and the people to the last moments of our lives." the fighters recited this teaching of chairman mao's: "this army has an indomitable

spirit and is determined to vanquish all enemies and never to yield. no matter what the difficulties and hardships, so long as a single man remains, he will fight on." the 13 fighters worked with one mind. with the help of the dim light of an electric torch, they strengthened the props and went on filling the roof scaffolding with cement, as the air in the tunnel grew worse. those outside worked with might and main to remove the collapsed rock and earth. the trapped fighters were rescued, but they refused to rest. it was with such fearless efforts that they completed the 1,000-metre-long tunnel in a matter of 150 days.

on top of a sheer 200-metre-high cliff, a telecommunications engineering company decided to use a new method to put up their wires. the idea was to throw out one wire and with its help continue to put other wires across the deep valley. but there was the danger that the man who threw the first wire might fall off the cliff with the wire. communist party member lu shih-lun volunteered. he tied one end of a rope round his waist and gave the other end to his comrades. then he took up a coil of wire, stepped to the brink of the precipice, and hurled it out with all his might. the wire flew down the chasm but caught in a crack in the cliff. lu shih-lun asked his company leader to let him go down to free the wire. tied with a rope, he slid down along the wire. he went down more than 40 metres before he reached the crevice. dangling in mid-air, he pulled and shook the wire till it came free.

heroic bridge builders

the building of the many bridges presented another set of problems. some bridges span broad rivers, others loom 15 storeys high across deep gorges, some are marvels of masonry and others are modern steel bridges. in addition, there are stations on the bridges and bridges with triple or quadruple tracks.

a gorge called laochangkou beside the tatu river is 300 metres deep and 30 kilometres long. clouds float in the gorge whose bottom receives sunshine for only two hours even in a fine day. here a stone arch bridge with a span of 54 metres had to be built midway up the cliffs to link two tunnels. some bourgeois engineering authorities asserted: "it's impossible to build a bridge here. there is no precedent abroad." the workers, however, held high the banner of revolutionary criticism and repudiated the comprador philosophy peddled by liu shao-chi. they said: "we must have what people abroad have and also what they do not have." combining revolutionary drive with a scientific approach, they made their own designs and employed indigenous methods. in 55 days they completed a stone arch bridge that meets all the requirements.

as a big, high steel bridge was being built, a sudden hailstorm struck. wind howled, thunder rumbled, lightning flashed, and hail stones as big as pebbles rained from the sky. an emergency meeting was held and the fighters decided to continue. "we'll get a good tempering in the tempest," they said, and worked out safety measures.

the storm was raging fiercer. the nearly 100-ton bridge girder was swaying perilously from the moving cantilever crane. fu kang-yeh, a communist party member who was a deputy platoon leader, jumped onto the long arm of the crane. the gale blew and he could hardly steady himself. at this point he heard the company commander loudly recite: "members of the communist party of china, who dedicate their lives to the struggle for communism, fear no sacrifice and surmount every difficulty to win victory exclamation" this gave fu kang-yeh boundless strength. he forgot his safety and calmly and deftly crawled out to the end of the crane arm and then reached down the steel cable holding the girder and quickly fixed a reversible chain block. his comrades held the chain to stop the girder from swaying and brought it down on the pier in its precise place. in this way, the fighters erected four spans of the bridge girders in two shifts during a stormy night.

COOPERATIVE MEDICAL SERVICE

Cooperative Medical Service in East China Rural Commune

(NCNA-English Nanchang, Mar. 24, 1974)

a former poor peasant named chen teh-hsi of an east china people's commune had a stomach operation in the commune hospital last year which cost him only a few cents in registration fee. the cooperative medical service of the commune covered the cost of medicine and the operation.

cooperative medical service in china's countryside was created under the leadership of the communist party during the great proletarian cultural revolution by commune members who pooled their collective strength to combat disease. the chenying people's commune to which the peasant belongs, is in wannien county of kiangsi province and has a population of 15,000. it set up a cooperative medical service in accordance with the

principle of mutual benefit for those peasants who wish to join. the various production teams every year provide 12,000 yuan in subsidies from their public welfare funds. this averages under one yuan per capita. a commune member pays only five fen (a few cents) as registration fee each time he goes to the hospital. a hospitalized patient is charged 20 fen a day for accommodations. all other expenses are covered by the cooperative medical service.

the commune relies on the masses to run the service through diligence and frugality. the party committee publicized the experience of the shangfang production brigade in organizing peasants to collect medicinal herbs. the commune hospital also held an exhibition on how to identify and use herbs. barefoot doctors in the production brigades were encouraged to join commune members during slack farming seasons in picking medicinal herbs. four hectares of land were sown to medicinal herbs and 150 tons collected during the past few years. the commune last year also sold five tons of medicinal herbs that brought 1,000 yuan which was used to buy more medical apparatus. the commune also collected more than 600 folk prescriptions.

the commune hospital set up a small pharmaceutical plant in 1971. it can now produce over 110 kinds of herbal drugs in ointment, pill, tablet, powder, liquid and ampoule forms, valued at 5,000 yuan annually.

chenying commune had just one out-patient clinic with five physicians before the cultural revolution. but the commune hospital now has ten physicians and has trained "barefoot doctors", medical orderlies and midwives for brigades and teams since the cooperative medical service was set up. the medical workers spread knowledge on public hygiene and treat complaints in line with the principle "put prevention first". the commune hospital and the brigade clinics have cooperated since 1971 in investigating and dealing with endemic diseases among more than 8,000 commune members. they have helped 60 per cent of the peasant households to rebuild their latrines, animal pens and pig sties to improve local hygienic conditions. during seasons where there is more sickness, medical workers in brigades and teams prepare herbal medicine to prevent colds, dysentery and other common ailments and take it to the commune members where they are working.

these measures keep the incidence of common infectious diseases down and the health of the commune members has improved. this, in turn, benefits production.

the cooperative medical service, which was introduced in the commune in 1968, has improved the health picture and lightened the burden on commune families. a survey

by the commune party committee shows that the total of short-term loans granted by the commune credit cooperative to commune members for sickness dropped from 8,833 yuan in 1968 to 184 yuan in 1971. by the end of 1973, all such loans had been repaid while personal bank savings had risen to 38,000 yuan from 20,000 yuan in 1968.

MARSH GAS

Marsh Gas Used in Southwest China Province

(NCNA-English Chengtu, Mar. 24, 1974)

marsh gas is widely used for fuel and lighting in the rural areas of szechwan province, southwest china.

there are over 30,000 marsh gas generating pits built by local methods in two-thirds of the counties in the province. the fermentation of garbage, dirty water and manure in sealed pits produces methane gas and improves the fertilizer. marsh gas saves a great deal of labour power for farm production and economizes other energy sources, such as coal and firewood.

mass rural scientific activities to produce marsh gas started in 1970 in chungchiang county, the pace setter. communes adopted methods to build fermentation pits with rocks and made lamps and stone and mud stoves. for pipes, they used plastic and rubber tubes and only a small quantity of metal.

an on-the-spot conference was held by the province to popularize the experience of the county. commune members in other parts of szechwan built fermentation pits by collective efforts, using rocks in hilly regions, gravel along rivers and concrete of lime, clay and sand on the plain.

tens of thousands of people now use local methods to produce methane gas.

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* FOREIGN RELATIONS *
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MALAYSIA

Third World Countries Must Break Colonial Control, Says Malaysian Newspaper

(NCNA-English Peking, Mar. 24, 1974)

the third world countries must unite as one man to break control and exploitation by old and neo-colonialism, says the malaysian newspaper "sing ping yit pao" in its march 20's editorial on the recent meeting of the permanent bureau of the summit conference of non-aligned countries.

the editorial says that through political and military pressures, the old and neo-colonialists carried out aggression against under-developed countries, seized their rich resources, took away their raw materials at cheap prices for the development of their own industry and then sold finished products at high prices to various places in the world, including colonies and developing countries. there has been no let up in the twofold exploitation, even after independence of colonial countries. through political and economic pressures the colonialists have forced newly-independent countries to acquiesce in their control.

it points out that the situation has undergone changes since the 1970s. for instance, after being subjected to bullying, the arab countries used petroleum as a weapon to deal with the u.s. and other western countries and achieved considerable results. "this demonstrates convincingly that time has changed, and developing countries, non-aligned countries in particular, have begun to seek every means to defend their political independence."

the editorial notes that besides petroleum, the developing countries also have other natural resources such as rubber, tin, copper, iron, coal, palm oil, coco-nut oil and rice. these countries have taken counter-measures, single-handedly or collectively and have achieved inspiring successes.

the editorial points out that the algiers meeting of the permanent bureau of the summit conference of the non-aligned countries is the first important and necessary step taken by the exploited countries for negotiations with the rich countries for reasonable prices. the third world countries must strive to win political, economic and military independence by smashing foreign capital's all-round control and restrictions of their economies.

CHINA AND PAKISTAN

Gift Buffaloes and Lambs from Pakistan Arrives in Shanghai

(NCNA-English Shanghai, Mar. 24, 1974)

fifty stud buffaloes and 25 stud sheep, gifts from the pakistan government to promote pakistan-china friendship, arrived in shanghai on march 22 under the escort of pakistan veterinarians and animal-raisers.

the stud buffaloes are of an improved strain, big and strong, good for farm work and milk. the stud sheep are of a strain credited with its valuable pelts.

CHINA AND TANZANIA

Tanzanian President Nyerere Arrives in Peking in Rousing Welcome

(NCNA-English Peking, Mar. 24, 1974)

julius k. nyerere, president of the united republic of tanzania, arrived here this morning from kwangchow by special plane on a state visit to china at the invitation of tung pi-wu, acting chairman of the people's republic of china, and chou en-lai, premier of the state council.

the friendly envoys of the tanzanian people from east africa were given a rousing welcome at peking airport by chinese leaders chou en-lai, yeh chien-ying, li hsien-nien, teng hsiao-ping, chen hsi-lien, wu teh, ngapo ngawang jigme, and leading members of departments concerned chi peng-fei, fang yi and peng shao-hui, as well as several thousand people in the capital.

both china and tanzania are developing countries belonging to the third world. the people of the two countries have established profound, militant friendship in the prolonged struggle against imperialism and colonialism. president nyerere visited china in 1965 and 1968. he is now making his third visit to china, again bringing with him the friendly sentiments of the tanzanian people for the chinese people. this fully shows that china-tanzania friendship is growing and being consolidated with each passing day.

the chinese capital today was filled with a warm atmosphere of friendship between the people of china and tanzania. red lanterns hung on tienanmen rostrum; coloured flags fluttered in the breeze at the airport and at intervals along the main street in the city proper; trailing from tall buildings were long streamers reading "warmly welcome president nyerere exclamation" "firmly support the tanzanian people's just struggle to safeguard national independence and state sovereignty exclamation" "long live the friendship between the people of china and tanzania exclamation" "long live the great unity of the afro-asian people exclamation" "long live the great unity of the people of the world exclamation"

the special plane carrying president nyerere and the distinguished tanzanian guests accompanying him touched down at peking airport at 10:30 peking time. premier chou en-lai, vice-chairman yeh chien-ying and other chinese leaders walked up to president nyerere and warmly shook hands with him and embraced him. a grand welcoming ceremony took place at the airport flying the national flags of china and tanzania. after the band played the national anthems of tanzania and china, president nyerere, accompanied by premier chou en-lai and vice-chairman yeh chien-ying, reviewed a guard of honour made up of men from the three services of the chinese people's liberation army. as president nyerere walked to greet the welcoming crowd, the airport was a scene of jubilation. the welcomers, waving bouquets and verdant pine branches, shouted rhythmically: "welcome, welcome, a warm welcome to president nyerere exclamation" young girls performed a "guest-greeting dance" round giant flower-baskets. neat columns of rifle-holding militia men and women saluted the distinguished guests.

in the welcoming crowd were representatives of chinese workers and technicians who took part in building the tanzania-zambia railway. they said: while in tanzania, we were cordially received by president nyerere on several occasions. we chinese and tanzanian workers are like brothers in railway construction learning from and helping each other. we are very happy that president nyerere has come from afar to visit china.

sarin chhak, minister of foreign affairs of the royal government of national union of cambodia, was among the greeters at the airport.

on hand were also:

lo shu-chang and hu yu-chih, members of the standing committee of the national people's congress;

leading members of government departments concerned, the chinese people's association for friendship with foreign countries and the peking municipal revolutionary committee, including chung hsi-tung, wang hai-jung, han

tsung-cheng, chen chieh, sung yang-chu, chiao shan-min, liang chang-wu, tu hsing-yuan, tang ke, yang tien-kuei. kuo lu, chang chih-chiang, chuang tse-tung, li shih-an, miao hai-ling, li che-fu, yang chi and wang hsiao-yi;

job malecela lusinde, tanzanian minister for communications and works, and brigadier s. mkwera, t.p.d.f. chief of staff, who arrived here earlier making preparations for president nyerere's china-visit; diplomatic officials of the tanzanian embassy in peking and other tanzanian friends in peking.

diplomatic envoys to china of a number of countries were also present.

vice-foreign minister ho ying, chinese ambassador to tanzania li yao-wen, deputy director chu chuan-hsien of the protocol department of the chinese foreign ministry and tanzanian ambassador to china r.s. wambura accompanied president nyerere to peking from kwangchow.

when president nyerere left kwangchow this morning, he was seen off at the airport by vice-chairmen of the kwangtung provincial revolutionary committee chao tzu-yang, shan yin-chang and chang ken-sheng, deputy commander of the p.l.a. kwangchow units wu fu-shan and vice-chairmen of the kwangchow municipal revolutionary committee liang hsiang and chung ming.

List of Principal Members of Tanzanian Delegation Accompanying President Nyerere on Visit to China

(NCNA-English Peking, Mar. 24, 1974)

following is the list of principal members of the tanzanian delegation accompanying president julius k. nyerere of the united republic of tanzania on his visit to china:

hon. john s. malecela
m.p., minister for foreign affairs of the united republic of tanzania;

hon. job malecela lusinde
m.p., minister for communications and works;

hon. edward moringe sokoine
m.p., minister for defence and national service;

hon. hassan nassor moyo
m.p., minister of state, first vice president's office;

hon. o. r. bene dendego
member of national executive committee, tanganyika african national union (t.a.n.u.);

mr. d. a. nkembo
principal secretary, president's office;

miss mary hancock
member of parliament;

mr. a. b. nyakyi
principal secretary, ministry of foreign affairs;

mr. f. k. rwegalulila
principal secretary, ministry of water development and power;

h.e.r.s. wambura
tanzanian ambassador to china;

mr. alhaj a. b. suedi
director and chief of protocol;

mr. clement george kahama
director general, capital development co.;

mr. j. w. butiku
private secretary to the president;

brigadier s. mkwera
chief of staff, tanzanian people's defence forces (t.p.d.f.);

col. g. i. mareatle
military attache, tanzanian embassy in china;

mr. paul sozigwa
director, radio tanzania;

dr. nhonoli
physician to the president;

mr. henry kasiga
director of manpower development, ministry of agriculture.

Premier Chou En-lai Gives Magnificent Banquet
to Warmly Welcome Tanzanian President Nyerere

(NCNA-English Peking, Mar. 24, 1974)

chou en-lai, premier of the state council, gave a magnificent banquet here this evening to warmly welcome julius k. nyerere, president of the united republic of tanzania, and the other distinguished tanzanian guests accompanying him on the visit.

present at the banquet were chinese leaders and leading members of departments concerned, including yeh chien-ying, li hsien-nien, teng hsiao-ping, chen hsi-lien, wu teh, ngapo ngawang jigme, chi peng-fei, fang yi and peng shao-hui.

sarin chhak, minister of foreign affairs of the royal government of national union of cambodia, was present.

also present were tanzanian ambassador to china r.s. wambura and his wife, diplomatic officials of the tanzanian embassy here and other tanzanian friends in peking.

the banquet was held in the banquet hall of the great hall of the people where hung the national flags of tanzania and china. president nyerere and the other distinguished tanzanian guests were greeted with a warm applause as they entered the hall in the company of chinese leaders. the band played gay music to welcome the guests.

premier chou en-lai first spoke at the banquet. on behalf of chairman mao tsetung, acting chairman tung pi-wu, the chinese government and the chinese people, he extended a warm welcome to president nyerere and the other distinguished tanzanian guests. he reaffirmed that the chinese people will, as always, firmly support the just struggle of the african people. in his heart-warming speech, president nyerere highly praised the deep friendship between the peoples of tanzania, africa and china. their speeches were punctuated by warm applauses. after their speeches, the band played the national anthems of tanzania and china.

the banquet was permeated with a warm atmosphere of friendship. hosts and the guests repeatedly toasted to the constant consolidation and development of the friendship between the peoples of tanzania and china and the friendly relations and cooperation between the two countries.

also attending were members of the national people's congress standing committee and leading members of government departments, the p.l.a., the peking municipal revolutionary

committee and the chinese people's association for friendship with foreign countries.

diplomatic envoys of various countries to china were also present.

Speech by Premier Chou En-lai

(NCNA-English Peking, Mar. 24, 1974)

following is the text of the speech by premier chou en-lai at the banquet he gave here this evening in honour of julius k. nyerere, president of the united republic of tanzania:

your excellency respected president julius k. nyerere, distinguished guests from tanzania, friends and comrades:

his excellency julius k. nyerere, president of the united republic of tanzania, is a respected friend of the chinese people, who visited china twice before. today, his excellency president nyerere has again come to our country for a state visit at our invitation. it fills us with exceptional warmth and joy to meet our old friend. on behalf of chairman mao tsetung, acting chairman tung pi-wu and the chinese government and people, i wish to express our warm welcome to his excellency president nyerere and the other distinguished guests from tanzania.

tanzania is a country that is young and full of revolutionary vigour. the tanzanian people are a people with a glorious tradition of combating imperialism and colonialism. under the leadership of president nyerere, the tanzanian people have since independence continually frustrated imperialist, colonialist and neo-colonialist schemes of aggression, interference and subversion, successfully defending their national independence and state sovereignty. acting on the principles of independence and self-reliance embodied in the arusha declaration formulated by president nyerere personally, the tanzanian people have worked hard with vision and determination and achieved marked success in developing the national economy and culture and building up national defence. in international affairs, the tanzanian government has consistently upheld justice, firmly opposed imperialism, colonialism, neo-colonialism, racism, zionism and big-power hegemonism and rendered active support to african national liberation movements as well as the just struggles of the arab, the indo-chinese and the korean peoples. it has thus made

outstanding contributions to the reinforcement of the afro-asian people's cause of unity against imperialism and won the acclaim and admiration of other third world countries and the people of the whole world. we, the chinese people, regard the victories of the fraternal tanzanian people as our own victories and greatly rejoice at your achievements. we sincerely wish that you will continue to win new and still greater victories on your road of advance.

friends and comrades,

at present, the international situation is characterized by universal great disorder. it is developing in a direction ever more favourable to the peoples of the world and unfavourable to imperialism and reaction, particularly to the two superpowers which are contending with each other in a vain attempt to seize world hegemony. one of the superpowers, beset with troubles both at home and abroad, is having a hard time. the other superpower entertains wild ambitions but lacks the strength to achieve them; it reaches out in all directions but runs up against the wall everywhere; it is in a dire predicament. the two superpowers at times talk about detente, but in actuality they are engaged in an intense rivalry. strategically, europe is the focus of their contention. at the same time they are also contesting with each other in many other areas. from the mediterranean to the arab world, the middle east, the indian ocean -- everywhere they are fiercely contending with each other. their intensified contention and their constant aggression, interference, control and subversion directed against sovereign states are drastically sharpening all the basic contradictions in the contemporary world, further arousing the people of all countries and impelling the third world to closer unity. at present, the struggle of the third world countries and peoples to safeguard or win national independence and oppose the power politics and hegemonism of the superpowers, and the struggle of the masses of people in the capitalist countries against monopoly capital's exploitation and shifting of the burdens of economic crises onto them are supporting each other and developing in depth and breadth, which presents an excellent revolutionary scene of "the wind sweeping through the tower heralding a rising storm in the mountains." countries want independence, nations want liberation, and the people want revolution -- this has become the irresistible historical trend. viewing the future of the world, we are full of confidence. as the verse goes, "flowers fall off, do what one may," the superpowers are bound to decline further. the people of the world will surely advance triumphantly amidst the great turbulence.

the current situation in africa, too, is excellent. the african people are continually winning important

victories in their struggle against imperialism, colonialism, racism, zionism and big-power hegemonism. the republic of guinea-bissau was born in glory amidst the flames of armed struggle. the armed struggles and mass movements for national liberation carried on by the peoples of mozambique, angola, zimbabwe, namibia and azania continue to develop in depth. the numerous independent states, on the basis of the struggles they waged in the first decade, are advancing victoriously along the road of consolidating political independence and winning economic independence. the african countries extend support and solidarity to each other in their common struggle, bringing about an excellent situation of unity against imperialism and hegemonism. we are convinced that the african people, strengthening their unity and persisting in struggle, will surely win complete independence and liberation for the entire continent of africa. following the teachings of chairman mao tsetung, the chinese people stand firmly by the african people and will unswervingly support their just struggle. we have always held that the revolutionary struggles of the people of all countries support each other. the revolutionary struggles of the people of africa and other countries are all a powerful support to our revolutionary cause.

china is a socialist country, and it is our bounden proletarian internationalist duty to sympathize with and support the revolutionary struggles of the people of other countries. how can a communist party or a socialist country be worthy of its name if it does not support the people's revolutionary struggles? we will, as always, firmly support the revolutionary struggles of all oppressed peoples and all oppressed nations. this principled stand of the chinese people will never change.

friends and comrades,

china and tanzania are both developing countries belonging to the third world. our two peoples have met with similar experience and have always sympathized with and supported each other in our protracted struggles against foreign aggression and oppression and for national independence and liberation. it is our similar experience in the past and our common fighting tasks at present that provide a solid foundation for the continuous development of the friendly relations and cooperation between our two countries. we believe that the current visit to china by his excellency the president will certainly make a new positive contribution to furthering the friendly relations and cooperation between china and tanzania and the friendship between our two peoples.

i wish his excellency the president and all the distinguished guests from tanzania complete success in their visit.

now i propose a toast

to the prosperity of the united republic of tanzania and the well-being of her people,

to the continuous consolidation and development of the friendship between the chinese and tanzanian peoples and the friendly relations and cooperation between our two countries,

to the new victories of the people of all countries in their struggles against imperialism and hegemonism,

to the great unity of the peoples of asia, africa and latin america and the great unity of the people of the whole world,

to the health of his excellency president julius k. nyerere,

to the health of all the other distinguished guests from tanzania,

to the health of the heads of diplomatic missions and their wives present, and

to the health of our friends and comrades present here exclamation

Speech by President Nyerere

(NCNA-English Peking, Mar. 24, 1974)

following is the text of the speech by president julius k. nyerere at the banquet given in his honour by premier chou en-lai here this evening:

mr. prime minister, your excellencies, ladies and gentlemen:

on behalf of my colleagues and myself i wish to express our thanks for the warmth of the reception we have received since landing in your country. tanzania is a small state in the continent of africa. it is neither rich nor powerful; its fourteen million people are a numerically insignificant portion of the world's population. therefore, when we are received with so much honour and so much kindness in this great country i believe that the people's republic of china is doing a very significant thing. you are asserting, once again, that china recognises the humanity of all men, and the rights of all nations, regardless of their power or their strength.

this is not surprising to those of us who have begun to understand the principles upon which the people's republic of china is based. nor is it a show designed to conceal the realities of chinese policies. for we in tanzania have reason to know that the chinese people, under the leadership of chairman mao tsetung and the communist party of china, demonstrate their convictions first by action, and only afterwards by words and displays.

mr. prime minister, there are two reasons why i am pleased to visit your country for the third time. the first is that i want to learn more. when i first came to china in 1965 i was impressed by the serious dedication of your people and your government to the cause of national development. i was impressed by your discipline, the selflessness of the people and the people's cadres, and the way in which you were using your own resources for the benefit of the masses rather than the enrichment of a few individuals.

in 1968 i saw that the chinese people themselves had still been dissatisfied with the progress which had so much impressed my colleagues and myself in 1965. the cultural revolution reflected that dissatisfaction, and the determination to remain true to the revolutionary principles of the chinese communist party. it seemed to me then that this new effort had further strengthened the people of this country, and enhanced their power over themselves and over their destiny.

now we have come to learn of the further progress which you have been making. i suspect that we shall, once again, be impressed by your achievements, and that we shall discover that you and your colleagues, mr. prime minister, are still dissatisfied. as i am a christian i regard your attitude as that of "divine discontent", for although you do have an almost permanent dissatisfaction with the speed of your advance, the government and people of china never allow themselves to be disheartened. instead you use any failure to attain the very exacting standards you set for yourselves as a spur to further efforts. it may be that this is the secret of china's constantly increasing rate of advance towards justice, well-being, and equality, for all its peoples. i think that we in tanzania, who have done very much less than you have done, have need to study what you would regard as your revolutionary discontent and to apply it, in our language, to our own situation.

so the first reason for my visit is to continue with the education of myself, and i hope indirectly of my countrymen. we are therefore grateful for the time which you, mr. prime minister, and your colleagues, take from your manifold and pressing duties to explain to us what you are trying to do and how you intend to do it. we also appreciate the opportunities which you give us to visit developments in your rural areas, and in your factories

and other industrial undertakings. we shall not flatter you by trying to make an exact copy of what we see. but i hope we shall be good pupils who learn, and then apply their lessons to their own situation.

the second reason for my pleasure in being here again is that it gives me an opportunity to express, in this country, tanzania's appreciation of the many chinese actions of solidarity with the people of the united republic of tanzania, and with the peoples of africa who are still suffering under the yoke of colonialism and racialism.

tanzania and zambia are neighbouring frontier states in africa. we both share borders with countries which are still occupied and governed by alien powers in their own interests. zambia is in much the worse geographical position because it is landlocked and shares borders with three of the colonially dominated areas of africa. further, zambia has copper, which is of great interest to the neo-colonialist forces of the world, who are therefore very active in that state. yet although the unip government of zambia, and the tanu government of tanzania, recognised their need for solidarity and united action from the moment of their independence, contact and communication was extremely difficult. at the beginning, when president kaunda and i spoke to each other on the telephone, we were linked up through salisbury -- the capital of a racialist minority state exclamation we had one dirt road linking our two territories, and no railway.

yet when we looked to the wealthy nations and institutions of the west for help in remedying this situation, we found that their protestations of friendship did not mean a willingness to help us against the danger from the racialist and colonialist states of southern africa. they assured us that a railway was uneconomic and unnecessary -- as indeed it was from their point of view. for a railway between zambia and tanzania would take traffic from the railways built by, and run for the benefit of, the imperialist forces. and it would strengthen the economies and the security of both our anti-imperialist states.

it was in this situation that china demonstrated its true nature. despite the manoeuvres and machinations of the neo-colonialist forces, an agreement was signed in 1970 under which china undertook to build this railway, and to lend us the money for it. and the terms of the loan and of the technical assistance the work requires are an example to the world of what friendship and revolutionary solidarity really mean. the rich nations of the world talk about aid to the poor nations. a few of them give it, but many attempt to use the concept of aid as a cover for further exploitation. china, which is not a rich country, has talked about nothing. it has simply made it possible

for us to have a railway linking our two independent african frontier states, without profiting out of our need or even making great propaganda out of it, -- which you would have every justification for doing.

mr. prime minister, we in tanzania are grateful to the people of china for the genuine help they are giving to us on the basis of human brotherhood. the railway construction is going ahead faster than anyone of us believed possible. despite the very difficult country it had to traverse, the railway line has already crossed the border from tanzania to zambia and is racing forward to its terminal point at kapiri mposhi.

the work is a long way ahead of schedule; it is clearly going to be finished before the target date of 1976. this is so obvious to everyone that the enemies of our countries are now adopting a new technique to try and discredit the value of the assistance which china is giving to us. they are inventing new target dates of their own in the expectation that they will then be able to suggest that there has been a delay in completion exclamation let me therefore repeat that the due date for completion is towards the end of 1976. if the railway becomes operational at any time before then, tanzania and zambia will have received a further advantage from the assistance given to us by the people's republic of china.

this railway will be of tremendous value to my country and to free africa. but the example of hard work, and selfless service, which is being provided by the chinese comrades who are acting as technicians and teachers on the railway may be of equal importance to tanzania's future development. for in 1965 i said that i wished all the people of tanzania could come to china to witness for themselves what a determined people can do for themselves. instead, some thousands of chinese citizens have come to tanzania and brought the lesson with them.

mr. prime minister, the people whom the chinese government and party have sent to our country are worthy representatives of this great country and its revolutionary spirit. i want to thank you for sending them to us, and to pay tribute to them for the hardships they have voluntarily accepted for the sake of human brotherhood and revolutionary solidarity. i hope that we in tanzania will learn from their example, and that we shall live up to the ideals which they exemplify by their actions.

this same spirit is shown by all the other chinese experts who have come to work in tanzania for a few months or a few years. the spirit with which they work, and their daily example of commitment and dedication, have won for this country a unique place in the hearts and minds of my countrymen.

friends: i could speak for a long time about the practical assistance which china is giving to my country, and to the freedom struggle of africa. the main reason for my not doing so is my hope that we shall one day be able to express our appreciation in action. by that i do not mean that i expect us to be able to benefit china in the way that china is assisting us. but i hope that we shall be able to express our appreciation through our success in guarding, and extending, the people's revolution in africa. for i believe that you are helping tanzania, and the african liberation movements, as a contribution towards the cause of world revolution. our best thanks to you will be to carry that cause to success in our own areas. i promise you that we shall do our best.

mr. prime minister, your excellencies and friends. now i would like to propose a toast:

to the people of china and the leadership of chairman mao tsetung and the chinese communist party; and

to revolutionary solidarity for the progress of the peoples of the world.

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* NATIONAL *
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LIN PIAO'S "INSTRUCTIONS FOR HIS SON"

Lin Piao's "Instructions for His Son" Are Iron-Clad Proof of His Vain Attempt To Usurp Leadership in the Party and To Bring About Restoration

by

T'ang Hsiao (汤啸)

(Peking Kuang-ming Jih-pao, March 12, 1974)

The bourgeois careerist, conspirator, double-dealer and traitor Lin Piao personally wrote the testament made by the chieftain of slave-owners King Wen of Chou on his deathbed for passing on his ruling experience to his son King Wu on a scroll for the "instruction of his son." This is another iron-clad proof of his vain attempt to topple the proletarian dictatorship and set up the feudal fascist hereditary dynasty of the Lin family.

This testament of King Wen of Chou is found in "Liu T'ao, Wen T'ao and Ming Ch'üan" of the "Seven Books of Military Classics." The gist of it is: When King Wen of Chou was critically ill, he summoned Grand Old Man Chiang Wang of Lü and Crown Prince Chi Fa (i.e., King Wu of Chou) to his bedside. King Wen of Chou asked Wang of Lü to relate what the "ways of ancient sages" advocated and forbade "so as to openly pass them on to his descendants." Grand Old Man Chiang therefore said, "To neglect what is good, to hesitate when the time is ripe and to dwell with what is wrong--these are the three things the ways forbid. Be gentle and calm, be respectful and reverent, be strong though weak, and be tolerant but firm--these are the four things that give rise to the ways. Therefore, the reigning of justice over desire leads to prosperity and the reigning of desire over justice leads to destruction; the reigning of reverence over negligence is a good omen, and the reigning of negligence over reverence ends in extinction." Lin Piao only copied what Wang of Lü said, but deliberately deleted the words "King Wen was critically ill" and "openly pass them on to his descendants." He also struck out the words "to hesitate when the time is ripe."

Deliberate deletions of this kind show precisely that he had a guilty conscience, and the more he tried to cover up his secret, the more it has become known.

Why did Lin Piao instruct his son with the testament of the chieftain of the slave-owners? This is a question worthy of deep thought. So long as we lay hold of this black line of "subduing one's self and returning to propriety," it is not difficult to discover the criminal design of Lin Piao.

Chou was originally a feudal principality paying allegiance to the Yin Dynasty. Chi Ch'ang who subsequently became King Wen and his father Chi Li had both been conferred with degrees of nobility by Yin, and Chi Ch'ang was installed as the Count of the West. Chi Ch'ang was not reconciled to his subordinate position, and he deliberately schemed for the destruction of the Yin or Shang Dynasty and the establishment of the hereditary dynasty of the Chi family over the slave-owning aristocrats. Because of this "King Chou imprisoned the Count of the West at Yuli." ("Biographic Sketches of Chou" in Records of the Historian) Chi Ch'ang adopted a double-dealing strategy after he was imprisoned by King Chou. He paid tributes in the form of rare treasures and "presented the land west of Lo" to win the forgiveness and confidence of King Chou. In appearance, he was reverend and submissive to Yin, but secretly he energetically developed his own political and military forces and made preparations for the destruction of Yin. In his late years, Chi Ch'ang had already destroyed and annexed some small states and tribes around him, and was in a position to exert pressure on Ch'aoko, capital of Yin. However, Chi Ch'ang was of the view that the time was not yet ripe, and so he was unable to realize his dream of destroying Yin.

Therefore, when he was about to die, he bade his son Chi Fa that he could never be negligent with such a "good deed" as the toppling of Yin or Shang and the establishment of the Chou Dynasty; that he could never hesitate when the time was ripe; and that he should never do anything known to be contrary to the interests of the Chi family of slave-owners. In strategy, he should play the role of a double-dealer. On the one hand, although he had got ready the forces for the destruction of Yin, he should pretend to be humble and weak in appearance, but on the other hand, although he should exercise forbearance, he could never waver or show signs of cowardice and negligence. King Wen especially exhorted King Wu that this was a question bearing on the success or failure, rise or fall, of the Chi family as the overlord of slave-owners, and that he must be good at subduing himself and taking the fundamental interests of the slave-owner class as the highest criteria in everything, otherwise he would perish.

What King Wen of Chou preached was precisely his program designed for the destruction of Yin and the establishment of the Chou Dynasty as well as a summation of his lifelong reactionary experience. After his death, his son Chi Fa, taking advantage of the opportunity that King Chou of Yin was going all out to deal with the southeastern part of the empire and had no time to look westward, sent troops to destroy Yin or Shang and set up the hereditary dynasty of the slave-owners of Western Chou. From Confucius onward, the reactionary rulers of all ages worshipped without exception the "testament of King Wen" as the most precious treasure in accordance with their own political needs.

Toward the end of the slavery system, for the sake of saving the moribund system, Confucius advocated restoration and retrogression. He worshipped

the ways of King Wen and King Wu as the "ways of ancient sages." He extolled the double-dealing strategy of King Wen of Chou as the highest virtue. He said, "Although he commanded the support of two-thirds of the empire, he pleaded allegiance to Yin. The virtue of Chou could be described as the highest virtue." He called for "emulating King Wen and King Wu" and put forward the reactionary program, "To subdue one's self and return to propriety."

For the sake of opposing the newly emerging feudal system and restoring the slavery system, Mencius also tried his utmost to advocate following the example of King Wen. He called on the feudal states that had already set up or were in the course of setting up the feudal system to go backward several hundred years and implement the slave-owners' politics of King Wen of Chou. He said, "Any feudal prince who imitates the government of King Wen surely will give laws to the empire in seven years." ("Li Lou" in Works of Mencius) What was the government of King Wen? It was what Mencius publicized and extolled as benevolence and righteousness, the set of ruling tactics such as "the reigning of justice over desire leads to prosperity" given in the testament of King Wen. Therefore, Mencius cried, "Why must Your Majesty use the word 'profit'? What I am likewise provided with, are counsels to benevolence and righteousness, and these are my only topics." ("Liang Hui Wang" in Works of Mencius) He meant to say that as a monarch, there was no need for him to emphasize achievement or profit, but he should be good at making use of a set of political tactics to feign being benevolent and righteous to consolidate his own reactionary rule.

The heresies of the "ways of King Wen and King Wu" and benevolence, righteousness and virtue advocated by Confucius and Mencius were further polished and developed by the reactionary rulers of subsequent ages for use as a magic weapon to win fame by cheating the world, and as a weapon for exercising reactionary rule with the iron hand in the velvet glove over the people. Chiang Kai-shek openly adopted the "three bonds, eight items and nine classics" as the "fundamental important ways for government." For the sake of their counter-revolutionary needs, the chieftains of successive opportunist lines within the Party also sang the same tune with Confucius and Chiang Kai-shek. Ch'en Tu-hsiu said that "propriety" was "the way to administer state affairs." Wang Ming called on Communist Party members to become the "true successors" to the doctrines of Confucius and Mencius. Liu Shao-ch'i required Communist Party members to practice "benevolence, righteousness and virtue." And so on and so forth. All of them were counter-revolutionary plots that approached King Wen and King Wu for help and Confucius and Mencius for truth.

In this regard, Lin Piao as a late-comer excelled them all. He did not read books, newspapers and documents, but directed some persons to collect the sayings of Confucius and Mencius. He either wrote such sayings on scrolls or secretly copied them in his diary for scheming counter-revolutionary conspiratorial activities. In "instructing his son" with the testament of King Wen, Lin Piao had no other aim but to follow the footsteps of the reactionaries of the past, take over the mantle of Confucius, "follow the example of King Wen and King Wu" and carry out counter-revolutionary restoration. Let's see how he worked:

Lin Piao's dream and ambition to set up the feudal fascist hereditary dynasty of the Lin family had a long history. In 1962, when the imperialists,

revisionists and reactionaries whipped up the anti-Communist, anti-China adverse current in the international arena, the demons and monsters at home came out of their hiding places to join the dance. At a time the renegade, hidden traitor and scab Liu Shao-ch'i launched a rabid attack against the proletarian dictatorship, Lin Piao hid in a dark corner and was in high spirits. He thought, "If Heaven wished that the empire should enjoy tranquillity and good order, who is there besides me to bring it about?" ("Kung Sun Ch'ou Part II" in Works of Mencius) Thinking that the day for him to don the imperial robe would not be far away, he personally write a scroll bearing the words, "The celestial horse galloping in the sky comes and goes alone," and hung it on the wall by the side of his bed. He compared himself to the "celestial horse" and styled himself as a superman and the "most exalted" in a vain attempt to usurp leadership in the Party and seize power. How candid and rabid he was in revealing his ambition to practice fascist dictatorial rule!

However, Lin Piao had revealed his joy too early. In September 1962, the great leader Chairman Mao issued at the 10th plenum of the 8th CPC Central Committee the great call, "Never forget class struggle." He mobilized the whole Party, the whole army and the people of the whole country to counter-attack the bourgeoisie and deal Liu Shao-ch'i, Lin Piao and company a stunning blow by a frontal attack. Under this situation, for the sake of strengthening his counter-revolutionary determination and charting his counter-revolutionary strategy, Lin Piao brought out in November 1963 the "testament of King Wen" from the garbage heap of history. He prompted himself and admonished his son that to usurp leadership in the Party and seize power, and to topple the proletarian dictatorship and establish the hereditary dynasty of the Lin family was a "good deed" that brooked no negligence. Anything that was not in line with the fundamental interests of the landlord and bourgeois classes was "wrong" and should never be carried out. In strategy, it was necessary "to be strong though weak and to be tolerant but firm." As a double-dealer, he appeared "to be submissive to the Party and the people," but secretly "honed his sword" to wait for an opportunity to make the strike. In one word, he wanted to apply the method used by King Wen and King Wu of Chou to destroy Shang in toppling the proletarian dictatorship, restoring capitalism and setting up the fascist hereditary dynasty of the Lin family.

Based on this precept in the "testament of King Wen," Lin Piao altered his tactics in accordance with the changes in the situation of class struggle to carry out counter-revolutionary activities.

During the period from 1963 to 1969 prior to the convocation of the 9th Party National Congress, he copied on a number of occasions the doctrines of Confucius and Mencius on scrolls and in his "work manual" for the exhortation of himself and his son: First, one must stand firm on the counter-revolutionary front, must not feel pessimistic or discouraged, must learn the spirit of devotion to study from Confucius--who for the sake of restoring the slavery system studied the Book of Changes again and again and whose counter-revolutionary effort caused the leather thongs that bound together the bamboo strips to break a number of times--and must "stick to the end in a jovial mood." Second, one must make greater use of the double-dealing tactics in strategy, follow the example of Liu Pei in using the strategem of "obscurity" to hide his ambition and to deceive Ts'ao Ts'ao--"Forced to stay for a time in a tiger's den....He rose to the

occasion clever and quick." One must exercise "forbearance" and "bear disgrace and insult in order to seek another lease on life." Lin Piao "who never showed up without a copy of Quotations in hand and never opened his mouth without shouting 'Long live' and who spoke nice things to your face but stabbed you in the back" was a bourgeois careerist and conspirator of the Khrushchev type hidden by our side.

After the 9th Congress, blinded by his lust for gain, Lin Piao again wrongly assessed the situation and thought that the regime based on the dictatorship of the proletariat was about to fall into his hands. Because of this, he no longer could subdue himself and wrote again and again scrolls bearing the words, "Of all things, this is most important--to subdue one's self and return to propriety," and "No king is greater than King Wen of Chou." He analogized himself to King Wen, styled himself as the "sovereign," and uttered frenzied cries that revealed his eagerness for restoration and the throne. In 1970, Lin Piao openly ran counter to Chairman Mao's instructions and cast forth the anti-Party political program for installing the Chairman of the State. He cried that "if the state has no head, there will be no right titles and words will not be proper," and carried out a series of conspiratorial activities for realizing his dream to be emperor. He "established in a big way" his own "absolute authority" and advertised himself as a "genius." He even said that his son was also a "genius" and "the heir apparent of the third generation" and tried his utmost to groom and back up his fascist crown prince. In 1971, Lin Piao and company concocted the plan for a counter-revolutionary armed coup d'etat entitled "Outline of Project '571'" and secretly organized counter-revolutionary commandos in a vain attempt to launch a counter-revolutionary armed coup d'etat.

The facts show that in using the "testament of King Wen" to instruct his son, Lin Piao was vainly attempting to usurp leadership in the Party for restoration purposes.

However, historical dialectics is merciless. If it were said that under the historical conditions of their time, King Wen and King Wu of Chou could adopt conspiratorial means to topple by violence Yin or Shang and to set up the hereditary dynasty of the Chi family of slave-owners, thus substituting the political power of one slave owner with that of another slave-owner, then in the great era of imperialism and proletarian revolution, in a socialist country under the dictatorship of the proletariat, Lin Piao's conspiracy in a vain attempt to topple the dictatorship of the proletariat, restore capitalism and set up the hereditary dynasty of the Lin family was doomed by history to go completely bankrupt. Chairman Mao points out, "Our enemies are backward and corrupt reactionaries and they are doomed to extinction." The Chinese people absolutely will not permit them to fulfill their desire.

After the overthrow of the Manchu Dynasty in 1911, no reactionary in power was able to last long in China. Yüan Shih-k'ai wanted to become an emperor "ordained by Heaven to build an empire for passing on from generation to generation," but in the end he died after leading the life of an emperor for no more than 83 days. Chiang Kai-shek relied upon opposing communism to build his fortune, but after setting up the Court of the Chiang family for twenty years or longer, he has been driven by the Chinese people onto a group of islands.

In the socialist country under the dictatorship of the powerful proletariat, Lin Piao plotted to hatch a counter-revolutionary coup d'etat in a vain attempt to set up the hereditary dynasty of the Lin family. He was most haughty and arrogant and his stratagems were most vicious, but in the end, his failure was the most tragic: With his broken spear sunk into the sand, he died without a place of burial and went with his granite-like brain to meet King Wen of Chou and Confucius.

The reactionaries are inevitably doomed to extinction. Restoration and retrogression will never succeed. The dictatorship of the proletariat is bound to triumph. Socialism and communism are bound to triumph. This is the conclusion drawn by history.

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CRITICISM OF SHANSI OPERA "SAN SHANG T'AO FENG"

"Changing Horse" Serves To "Change the Political Climate"

by

An Ling-ao (安凌翱) of a certain PLA unit

(Peking Jen-min Jih-pao, March 7, 1974)

The law of class struggle clearly shows that the more the proletarian revolution moves forward, the more the class enemy wants to hit back at the proletariat with ten times the hatred and hundred times the frenzy. At the time the movement to criticize Lin Piao and Confucius is gaining depth throughout the country and the flowers of proletarian literature and art are rivaling in gorgeousness and are in full bloom, a big poisonous weed--the Shansi opera "Thrice Ascending Mount Peach"--has burst forth. It is a play in the style of the anti-Party play "Hai Jui Dismissed from Office" and a big poisonous weed which frantically negates the great proletarian cultural revolution and is for reversing the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line.

The way in which the "Thrice Ascending Mount Peach" has been cast forth very clearly shows that there is a black line in favor of the reversal of the verdict and of restoration. In 1963, under Chairman Mao's great call, "It is necessary to carry out socialist education," our people carried out the dynamic socialist education movement. Under the pretext of "four cleanups," Liu Shao-ch'i instructed his wife Wang Kuang-mei to go to Funing hsien in Hopei, where she concocted the "T'aoyuan experience" which was "Left" in form but Right in essence and stirred up an adverse current of capitalist restoration, in the vain attempt to replace Chairman Mao's proletarian revolutionary line with Liu Shao-ch'i's counter-revolutionary revisionist line. In January 1965, Chairman Mao personally presided over the formulation of the document "Some Questions Raised in the Present Socialist Education Movement in the Countryside" (i.e., The Twenty-Three Articles) which criticized Liu Shao-ch'i reactionary line and the "T'aoyuan experience" and gave depth to the socialist education movement. It was precisely at the time of this violent struggle between the two classes and the two lines that the propaganda battlefront then controlled by Liu Shao-ch'i's counter-revolutionary revisionist line used "A Horse" and "Thrice Going Down Mulberry Garden To Buy Back the Horse" as the starting point to make a fuss in a negative way. Some people neither eulogized the victory of Chairman Mao's revolutionary line, nor wrote about the socialist newborn things, Tachai or Liu Hu-lan, but adopted "A Horse" into the Shansi opera "Thrice Going Down Peach Garden" as though they had found the most precious treasure. The great proletarian cultural revolution made an all-round criticism of Liu Shao-ch'i's counter-revolutionary revisionist line. However, with the support of some people, "Thrice Going Down Peach Garden" was again altered to become "Thrice Ascending Mount Peach." They knew very well the political background of this play, but they still repeatedly took great pains to concoct it. Hasn't this fully revealed how frenzied they have become in trying to reverse the verdict and bring about a restoration?

What is more noteworthy is that when "Thrice Ascending Mount Peach" was first cast forth, the audience among the workers, peasants and soldiers had discovered the problems of this play and criticized it long ago. But its concocters and supporters not only ignored the criticism by the revolutionary masses, but also used all their tricks and devised all ways and means to cast forth this poisonous weed. Seizing on the opportunity of the North China Theatrical Festival, they openly put this reactionary play on the stage in the capital. This fully exposed their extreme hostility toward Chairman Mao's revolutionary line and their reactionary countenance in frantically invoking the dead soul of Liu Shao-ch'i's counter-revolutionary revisionist line!

The concocters may clear themselves by means of equivocation, saying that "Thrice Ascending Mount Peach" does not portray the socialist education movement, or the "T'aoyuan experience." This quibble is of no avail. True, a comparison between "Thrice Ascending Mount Peach" and "Thrice Going Down Peach Garden" shows that you have made certain alterations in the titles of the plays. You have changed "going down" to "ascending," and "Garden" into "Mount." In the setting of time in the playscript, "1965" in "Thrice Going Down Peach Garden" has been altered to "1959." But besides showing your guilty conscience, these alterations can show nothing else. All your changes are changes in name only. The content of "Thrice Ascending Mount Peach" attacks Chairman Mao's revolutionary line and is for reversing the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line. This cannot be denied.

The time setting of the playscript has been changed to 1959. This all the more exposes their malicious intention in attacking Chairman Mao's revolutionary line and opposing the socialist revolution and construction. They have racked their brains in putting on the artistic stage a sick horse to smear by insinuation the great leap forward as a sick horse. At that time, didn't the class enemies at home and abroad maliciously curse the general line, the great leap forward and the people's commune as "the bigoted zeal of the petty bourgeoisie"? The concocters of "Thrice Ascending Mount Peach" have also used the same tune and the same language in the play, thus joining the anti-China and anti-communist chorus of the imperialists, revisionists and counter-revolutionaries. The playscript repeatedly plays up this horse as suffering from a "serious disease," "heart ailment" and "brain disease" and a horse which eventually drops dead despite all possible treatment. Therefore you have to "change the horse." Isn't the "big red horse" which you dream of day and night led onto the stage by Lao Liu, a capitalist-roader? Haven't you hastily sung aloud songs to "welcome the horse" and "praise the horse" for fear that this capitalist black horse would be spurned by the people?

Both "Thrice Going Down Peach Garden" which takes 1965 as its background and "Thrice Ascending Mount Peach" which has its setting in 1959 call for "changing the horse." "Changing the horse" actually means "changing the political climate"! You dread the fine socialist horse which gallops forward and brings happiness to millions upon millions of working people and disaster upon all the reactionary classes. You want the reactionaries to stage a comeback and recapture their lost "paradise." Through your stratagem of "changing the horse," you dream of driving off the fine socialist horse from the stage and allowing the "celestial horse" of swindlers like Lin Piao and Liu Shao-ch'i to mount the stage. However, "flowers fall off, do what one may." No matter how your clamor and

curse, under the guidance of Chairman Mao's revolutionary line, our great socialist country has become ever more thriving and flourishing with each passing day. Our proletarian country has become all the more consolidated and strengthened after the baptism of struggle in the great proletarian cultural revolution. Reversing the verdict on and calling home the dead soul of Liu Shao-ch'i's counter-revolutionary revisionist line can never be done. Lin Piao, the traitor who called himself the "celestial horse" and dreamt of restoration, has already become dog-droppings spurned by men. At present, the concocters of "Thrice Ascending Mount Peach" who clamor for "changing the horse" are similarly condemned vociferously by millions upon millions of workers, peasants and soldiers. This is the law of history: Anyone who tries to turn back the wheel of history will encounter complete downfall and failure! The fine socialist horse will smash the pipe-dreams of all reactionaries and forever gallop forward along Chairman Mao's proletarian revolutionary line.

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"Style" Is a Pretext; The Real Intention Is To Reverse the Verdict

by

Hsü Kuei-nien (徐贵年) and Tung Kuang-feng (董光峰)
of a certain PLA unit

(Peking Jen-min Jih-pao, March 7, 1974)

The concocters of the big poisonous weed "Thrice Ascending Mount Peach" boastingly spoke of this play as a "play with style" which reflected the communist spirit and a "flower with style" which "strives to blossom." They took great pains to fabricate a counter-revolutionary disguise for this big poisonous weed, so as to conceal its counter-revolutionary evil intention of reversing the verdict on Liu Shao-ch'i and calling home the dead soul of "T'aoyuan experience." We must strip this "play with style" of its fascinating disguise and reveal its original features.

It is really infuriating to talk of the "style" in the play: Hsingling production brigade has dishonestly sold a sick horse to T'aofeng production brigade by passing it for a good horse. After Ch'ing Lan, the Party branch secretary of Hsingling production brigade has discovered this, she immediately goes to T'aofeng to return the money and bring back the horse. After the death of the sick horse, she offers T'aofeng a good horse as restitution. But T'aofeng production brigade insists that "the person who has made a hole should mend it himself, and the person who has dug a ditch should fill it up himself." It is willing to face the consequences of its own action and refuses to take the money and return the horse. Therefore, a flower of "style" showing mutual "concession" "hastily" blooms before the audience. This is the so-called "new communist spirit" vigorously publicized by the concocters. However, what actually is the difference between this so-called "style" which first of all practices fraud and deceit, the plundering of a house when it is on fire and the dropping of stones on a person who has fallen into a well and afterward mutual "concession" and the trash of "loyalty and forbearance," "subduing one's self" and "two antagonistic sides are enemies, two conciliable sides are friends" advocated by Lin Piao and Confucius? Style is the product of ideology and objective practice. In a class society, any style can only be the style of a specific class. There is definitely no abstract style which stands above classes. The "style" publicized in "Thrice Ascending Mount Peach" does not talk about class or line, but about mutual "concession." It has nothing in common with proletarian ideology. When laid bare, it is the ideology of the exploiting classes and the bad quality of the bourgeoisie which reaps profits at the expense of others and engages in unscrupulous profiteering. This is out-and-out capitalist ideology. The concocters force it upon our people's commune to vilify at will the socialist countryside, but they also make it don an overcoat of "concession" for hoodwinking and corrupting the audience. Consequently, this so-called "flower of style" is entirely a black, rotten and poisonous flower which disseminates the stinking ideology of the exploiting classes.

All overthrown class enemies always attempt to use the ideology of the decadent exploiting classes to corrode people, so as to achieve their criminal

aim of subverting the dictatorship of the proletariat. The concocters of "Thrice Ascending Mount Peach" precisely have to use this style of the exploiting classes to corrode and corrupt the masses and wear out their combat spirit. They mold Ch'ing Lan as a devout disciple of the doctrines of Confucius and Mencius who conforms with the specifications of the sinister "Self-Cultivation" for the purpose of carrying out the counter-revolutionary political line of "returning to propriety" and restoration, and of restoring capitalism in our country.

In order to eulogize Liu Shao-ch'i, the concocters of "Thrice Ascending Mount Peach" grasp the "noble style" reflected in "A Horse" and "Thrice Going Down to Mulberry Garden To Buy Back the Horse" as the proper material to reverse the verdict on Liu Shao-ch'i. They decorate the backstage and give an impressive show on the front stage to vigorously peddle and publicize their stuff to the people so as to enable people to see the "sun" of Liu Shao-ch'i through a "waterdrop." Lest the audience could not discern clearly their political intention of eulogizing Liu Shao-ch'i, in the forerunner "Thrice Going Down Peach Garden," they took great pains to design a figure not found in the original reportage--a woman county head named Wang, and used her as a mouthpiece to disclose that the main theme of the playscript was for eulogizing the "fruit of victory of the socialist education movement" in T'aoyuan and for revealing the internal relationships between the "noble style" of mutual "concession" and the "socialist education movement" and the "T'aoyuan experience." They told people that without the "T'aoyuan experience," there would be no socialist education movement and no rich "fruits of victory." Look! How bare their method was and how arrogant they were in using this play to eulogize and call home the dead soul of Liu Shao-ch'i's counter-revolutionary revisionist line!

"The spring wind blows amid profuse willow branches. Six hundred million in this sacred land all equal Yao and Shun." In the land of our great motherland, the bright sunshine of Marxism-Leninism-Mao Tse-tung's thought has enabled the flowers of communist spirit to bloom and the songs of communist style to spread everywhere. This is precisely the glory and pride of our era and is the inexhaustible source of literary and art creation. If the concocters of "Thrice Going Down Peach Garden" and "Thrice Ascending Mount Peach" really want to reflect the communist style, why don't they depict those heroic figures and heroic deeds which are praised by millions upon millions of workers, peasants and soldiers? Why are they reluctant to write even a single word on those important themes? On the contrary, they spare no efforts and words in writing at length about a sick horse. Working in a rush day and night, they have thus "projected" this play of "style" containing tens of thousands of words. This fully shows that the publicity of the communist style is only a pretext used by the concocters and that their real intention is to call home the dead soul of Liu Shao-ch'i.

The concocters of "Thrice Ascending Mount Peach" are really worthy to be called the devout disciples of Liu Shao-ch'i, Lin Piao and Confucius. Their counter-revolutionary double-dealing tricks are not in the least inferior to those of their predecessors. But "since they have to oppose the revolution, they cannot thoroughly conceal their real outlook." No matter how cunning a fox is, it could not always hide its tail. In this so-called play of "style," the concocters of "Thrice Ascending Mount Peach" have changed the time from before the

great cultural revolution to the great cultural revolution, and again altered the setting of the great cultural revolution to the present day. Despite repeated alterations and varied methods, the principle remains the same. This is to reverse the verdict on Liu Shao-ch'i and his counter-revolutionary revisionist line. Once the fascinating disguise of this "play of style" is laid bare, we can catch the black hand which vigorously attempts to revive Liu Shao-ch'i and energetically strives to bring about the transient revival of the "T'aoyuan experience." Through their crafty stratagem of spreading the "play of style," we can completely see the sinister features of the vanguard for capitalist restoration.

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LITERATURE AND ART

Reflect the Excellent Situation and Portray Well Class Struggle

by

Chiang T'ien (江天)

(Peking Kuang-ming Jih-pao, March 4, 1974)

Socialist literature and art is an important front for continuation of the revolutionary cause under the proletarian dictatorship. In the current increasingly vigorous effort toward literary and artistic creation, a large number of revolutionary works of literature and art, through keeping pace with the advance of the era, taking the Party's basic line as the key link, reflecting the speedy development of the revolutionary situation, warmly eulogizing socialist new things, and correctly and profoundly expressing the class struggle and the two-line struggle under the current situation, have molded the heroic images of workers, peasants and soldiers fighting on various fronts. These works give full play to the role of literature and art in the service of actual struggle and inspire us to develop the excellent situation with the revolutionary spirit of continuing the revolution so as to achieve still greater victories.

But some comrades dare not write about the class struggle and the two-line struggle under the excellent situation for fear that such portrayal would negate the excellent situation and distort reality. This viewpoint that stands the excellent situation against class struggle is a metaphysical one. It is also one of the causes that give rise to the tendency toward the "theory of no conflict" in certain works of literature and art today.

In describing a situation, we must first describe the situation of class struggle. In analyzing a situation, we must analyze the new changes in class relations, the new contrasts in class strength, the new developments in class antagonism and the new tendency in class struggle. "Revolution is the locomotive of history," and it is capricious class struggle that drives history forward. An excellent situation in no ways means that "the rain is over and there will be fine weather and peace in the world." The excellent situation is the outcome of class struggle, and class struggle is the motive force responsible for the development of an excellent situation. Without contradiction nothing would exist, and without struggle, there is no development. An excellent situation is matched by heated struggle. This is dialectics basic to the objective reality of life. We must, in accordance with Chairman Mao's great doctrine on continuing the revolution under the proletarian dictatorship, apply the law of unity of opposites in observing socialist society, observing real life and observing the current situation. In the process of literary and artistic creation, we must adhere to the proletarian philosophy of struggle, guide creation with the Party's basic line and use the viewpoint of class and class struggle to reveal the essence of an excellent situation, its origin and its prospects so that our works of literature and art can become image-projecting teaching material in giving the masses education in the continuation of revolution.

In creation, some comrades dare not touch on class antagonisms and especially dare not make a frontal portrayal of the great proletarian cultural revolution and of the class struggle and two-line struggle following the great cultural revolution. They believe that "it is easy to describe a class struggle of the distant past but difficult to describe one close at hand, and so it is better to play safe." This is a viewpoint that seeks to evade the actual struggle of the aspects of a contradiction. Even if a comrade with such muddle-headed thinking is asked to describe the class struggle of the distant past, he may also be unable to do a good job. This is because the portrayal of a historical theme is for reflecting the historical experience of class struggle as well as for serving the actual struggle. The portrayal of a historical theme calls not only for expressing specific historical features but also for analyzing the struggle of the aspects of a contradiction at that time and refining and deepening the theme from the plane of development of the ideology and situation of today, with the Party's basic line taken as a guide. How can one be indifferent to and unmoved by the actual class struggle view reality in light of history and view history in light of reality?

In peddling the "theory of no conflict," Liu Shao-ch'i, Lin Piao and their ilk once advocated the "idea of distance," and nonsensically said that the farther away an era was from us, the easier it was to describe it. Their aim was to oppose the use of literature and art to express the class struggle in the socialist period and manifest the spirit of the socialist era. We must criticize this fallacy and strive to reflect the profound changes in the content and form of class struggle under an excellent situation. We must especially pay attention to reflecting the struggle between continuous progress and retrogression after this great revolution through reflecting the brilliant course of the great proletarian cultural revolution, and help people understand from the line how the current excellent situation has come about, the importance of consolidating and developing the fruitful results of the great proletarian cultural revolution and the laws and salient features of class struggle for the historical period of socialism, so as to make proper spiritual preparations for long-term struggle.

Some comrades hold that the reflection of an excellent situation can only be confined to the portrayal of good men and good deeds. Therefore, they often "make up what is lacking in action with what is drawn on the elements" and cover up class antagonisms with contradictions between man and nature, or use the clash of contradictions caused by "misunderstanding" or "coincidence" unreflective of the essence of things to take the place of class struggle and the two-line struggle under a new situation. Such clash of contradictions is not rooted in objective real life but is built on the foundation of class struggle and the two-line struggle, and still reflects the remnant pernicious influence of the "theory of the dying out of class struggle" in the sphere of literary and artistic creation. These works cannot help people understand the victory after struggle and the struggle after victory. On the contrary, they could only play the role of obliterating the class roots of social contradictions and breaking the revolutionary fighting will of the people.

"Historical experience merits attention." We cannot forget that at the time a decisive victory was won in the great proletarian cultural revolution by our

country, renegade and traitor Lin Piao once wildly advocated, under the pretext of eulogizing the excellent situation, the "theory of the dying out of class struggle" claiming that the bourgeoisie had been toppled at one stroke, that the monsters and demons had all been rounded up, and that the ways of thinking of the exploiting classes of several thousand years' standing have been completely wiped out, so as to cover up their counter-revolutionary restorationist activities. Practice of struggle tells us that "socialist revolution is not one single action and not one single battle on a single front. It covers one whole era packed with acute class clashes." The time has not changed, the revolution is continuing and the struggle is deepening. "We can never walk side by side with those who want to delete this class struggle from the movement." In literary and artistic creation, we must consciously seek dialectical unity between the extolment of the excellent situation and the reflection of the protracted and complicated nature of class struggle in the historical period of socialism.

Although some workers of literature and art have also portrayed class antagonisms and class struggle, they dare not intensify the struggle of the aspects of a contradiction and shrink from contradictions at the first contact. It is claimed that "the intensification of contradictions between the enemies and ourselves is liable to make the enemy arrogant, liable to do a disservice to the excellent situation and a disservice to the advanced units and advanced figures; the intensification of contradictions among the people is liable to distort the new features of the masses of cadres." Comrades cherishing this way of thinking have actually not clearly understood the dividing line between extolment and exposure.

Whom to extol and whom to expose--this is first of all a problem of standpoint. To really solve the problem of whom to extol and whom to expose in literary and artistic works, we not only cannot shrink from the struggle of the aspects of a contradiction but also must examine and solve it in the course of depicting the acute and complicated struggle of the aspects of a contradiction. We should not talk about the clash of contradictions in general, but must write about the great truth that "class struggle will inevitably lead to proletarian dictatorship" as embodied in the clash of contradictions. This requires us to see the imbalance of the contradictory forces and distinguish which is the leading force in the struggle of the aspects of a contradiction. We must express the decisive role of the worker-peasant-soldier heroic figures in the struggle of opposites and the central role occupied by the revolutionary class of the era in the whole process of the emergence, development, intensification and transformation of contradictions, thus effectively revealing the general trend of the struggle and the inevitability of history and manifesting spirit of the age with the revolutionary spirit displayed by the worker-peasant-soldier heroic figures of the workers, peasants and soldiers in the stormy class struggle. Thus, we can sharply draw a dividing line with those bad works ostensibly for portraying class struggle but actually for establishing the negative figures. This not only would not smear the excellent situation and advanced units and advanced figures, but also would show that the good situation and the advanced units and advanced figures are not free from contradictions but are products emerging through struggle from complicated contradictions.

Similarly, with the courage to unfold the struggle of contradictions among the people with class struggle taken as the key link, we can not only reveal the irreconciliability of clashes in the line and the world outlook but also make a

strict distinction between two types of contradictions of different nature, properly grasp the ideological clashes and the basic tune of figures in opposition and give prominence to the leading role of advanced ideas. Such works not only would not distort the image of the cadres and the masses but also can make people deeply understand that "the correctness or incorrectness of the ideological and political line decides everything." The more favorable the situation the more penetrating the revolution. Everyone should consciously transform his world outlook in the midst of great social changes.

Of course, correct and penetrating reflection of class struggle and the two-line struggle under the excellent situation is by no means easy. The more favorable the situation, the more penetrating and more complicated the struggle. In order tc reflect the complexity of this struggle, our works of literature and art must strive to portray properly the particularity of the clash of contradictions and grasp the link between the individual character and the general character. They must be good at using individual forms to give concrete and vivid expression to the universal laws governing the struggle between the two classes, the two lines and the two ways of thinking. This calls for our deeper involvement in the heated struggle and life of the workers, peasants and soldiers, so as to make our own ideas catch up with the revolutionary situation and our own works really come from life, from the masses and from the practice of new struggle, to avoid the phenomenon of portraying figures and episodes in the same way, taking a simplistic approach toward the solution of contradictions and replacing creation with imitation.

To correctly understand and handle the relations between the excellent situation and the proper portrayal of class struggle--this helps us overcome the influence of the "theory of no conflict" in literary and artistic creation. The "theory of no conflict" is a revisionist literary and artistic fallacy advocated by Liu Shao-ch'i, Lin Piao and their ilk for carrying out the "theory of the dying out of class struggle" politically. It and Confucius' reactionary philosophy of "Doctrine of the Mean" are imbued with the same spirit. Lin Piao preached that "the Doctrine of the Mean .... is rational," peddled Confucius' "harmony is to be prized," and talked nonsense saying, "When two sides fight each other, they are enemies; when two sides make peace with each other, they are friends." His object was to "harmonize" Marxism into revisionism and "harmonize" socialism into capitalism. Herein lies the political essence of the "theory of no conflict" advocated by them in creation.

We must lay hold of this ultra-Rightist essence and subject it to vigorous criticism and further eliminate the remnant pernicious influence of the black line in literature and art in the course of making penetrating criticism of Lin Piao and Confucius. We must also properly combine the criticism of the "theory of the dying out of class struggle" politically and the "theory of no conflict" in creation with the transformation of our own world outlook and literary and artistic outlook and overcoming the "theory that cultural work is dangerous" ideologically. We must clearly recognize that the idea of not daring to take class struggle as the key link in creation or of crudely "labeling" works with a bit of class struggle and saying things like "seeking no artistic merit but freedom from fault politically" is very erroneous. Works written with this way of thinking are not only of no merit artistically but also faulty politically.

This is because objectively it plays a role in negating contradictions, negating struggle and negating the importance of the continuation of the revolution, or leading people to over-simplify the complicated class struggle.

Under the guidance of Chairman Mao's revolutionary line in literature and art and driven forward by the revolutionary model plays, a new upsurge of prosperity is coming to literary and artistic creation. We must grasp well creative thinking, consciously take the Party's basic line as the key link, and strive to reflect the great struggle of the great era, so that our works can give better play to the role of "helping the masses to push history forward."

* * *

CRITICISM OF LIN PIAO AND CONFUCIUS

Shanghai Clock and Watch Workers Criticize Lin Piao's Reactionary Program

(NCNA-English Shanghai, Mar. 25, 1974)

workers at the shanghai clock and watch parts factory have criticized lin piao's use of the confucian precept "restrain oneself and return to the rites" in his attempt to restore capitalism. they did this in connection with their study of marx "critique of the gotha programme". they exposed lin piao's counter-revolutionary double-dealing nature and recognized better the ultra-right essence of his revisionist line.

more than half of the members of this 27-member group are veteran workers who suffered in the old society and hate it deeply. during their study and criticism, they repeatedly pondered over the teachings of marx and engels on drawing up a programme of principles: "one sets up before the whole world landmarks by which it measures the level of the party movement." and "a new programme is after all a banner publicly raised, and the outside world judges the party by it."

the workers through study understood that a programme concentrates the will and interests of the class represented by a political party or grouping. it embodies the nature of that political party or grouping and shows which banner it raises, the road it takes and the line it pursues. ninetynine years ago, marx and engels criticized the gotha programme point by point and sentence by sentence, hitting at lassallean opportunism, educating party members and the workers and propelling the movement for proletarian revolution forward. members of this group said that in criticizing lin piao and confucius they should make a deep criticism of lin piao's reactionary precept "restrain oneself and return to the rites", so as to push forward the current revolutionary struggle.

applying the marxist stand, viewpoint and methodology used in the criticism of lassallism, the workers did the same with the doctrines of confucius and mencius and lin piao's revisionist line. they pointed out that lin piao's line of "restraining oneself and returning to the rites", like the lines doggedly followed by all reactionaries at home and abroad, was a line for restoration of the old order and retrogression. they noted that lassalle was a traitor and scab hidden in the german workers' movement. his disciples, representing the interests of reactionary classes, came out with the gotha programme in a trial of strength with the proletariat at the time when the vigorous proletarian revolutionary movement was dealing a heavy blow at the prussian military autocracy in the

1870s and hitting hard at the joint dictatorship of the junkers and bourgeoisie of the german empire. they injected into the programme lassalle opportunist terminology and slogans long criticized by marx and engels and wantonly distorted and revised many of the theses put forth in the "manifesto of the communist party". they did all this to accommodate to the political needs of the reactionary classes and pull back the workers' movement. more than twentyfour hundred years ago when china's slave system was on its last leg and the feudal system was rising, confucius unfurled the banner of "restraining oneself and returning to the rites" in the interests of the slave-owning classes, and ran here and there, speaking against social change so as to hold back the wheel of history. at a moment when the great proletarian cultural revolution had won tremendous victories and the dictatorship of the proletariat was being steadily consolidated, lin piao, representing the interests of the overthrown landlords and the bourgeoisie and meeting the needs of imperialism, revisionism and all reaction, came out with the confucian precept to make the socialist system backslide to capitalism and replace the dictatorship of the proletariat with the dictatorship of the landlord class and the bourgeoisie. this line was but a line for restoration of the old order, and must be thoroughly criticized.

in criticizing lassalle's fallacy about "the free state", marx stated that, during the transition period between capitalist and communist society, "the state can be nothing but the revolutionary dictatorship of the proletariat." engels, too, penetratingly stated: "as, therefore, the state is only a transitional institution which is used in the struggle, in the revolution, in order to hold down one's adversaries by force, it is pure nonsense to talk of a free people's state."

while studying these theses of the revolutionary teachers, the shanghai workers group noted the striking similarities between "the free state" advocated by lassalle and the precepts of "rule of virtue" and "benevolent government" in the doctrines of confucius and mencius preached by lin piao. the workers said that the criminal objective of lin piao's vicious attacks on revolutionary violence and the dictatorship of the proletariat was to restore capitalism, give "political liberation" to all enemies of the dictatorship of the proletariat, reinstate in power the landlord and capitalist classes and turn china into a colony of soviet revisionism.

through studying the "critique of the gotha programme", workers of the group saw that all reactionaries engaged in counter-revolutionary criminal activities, apart from adopting a particular programme, must resort to counter-revolutionary tactics that serve it. lassalle,

lin piao and confucius were all experts in conspiracy and double-dealing. lassalle was a prominent figure in the early stage of the german workers' movement. he palmed himself off as a "revolutionary", styled himself a working class "leader" and claimed to be a "faithful" student of marx while attacking him viciously. he paid lip service to socialism while secretly colluding with bismarck, the prime minister of prussia, and betraying the workers' movement. engels said in revealing lassalle's ugly features as a counter-revolutionary double-dealer: "lassalle the socialist is accompanied step by step by lassalle the demagogue." the workers said that this exposure of lassalle was also a vivid description of the counter-revolutionary double-dealers lin piao and confucius. confucius was a "crafty hypocrite" who talked glibly about "benevolence, righteousness and virtue" but hatched blood-thirsty schemes in his mind. lin piao was a conspirator and careerist "who never showed up without a copy of 'quotations' in hand and never opened his mouth without shouting 'long live' and who spoke nice things to your face but stabbed you in the back". no matter what tricks they played, they could not avoid being crushed by the advancing wheel of history.

members of the study group also repeatedly studied this famous remark of marx in the "critique of the gotha programme": "there would be no bargaining about principles." they said: "at a time when a programme saturated with lassallean opportunist views emerged in the german workers' political party, the great revolutionary teachers marx and engels, to purify the ranks of the party and repulse the opportunist trend of thought, waged an intense battle and refuted this programme of retrogression point by point, thus thoroughly repudiating and striking at the lassallean opportunist trend, purifying the party and propelling the german workers' movement forward. the highly principled attitude and militant revolutionary spirit of marx and engels are a brilliant example for us in deepening the criticism of lin piao and confucius."

the workers were full of revolutionary enthusiasm in relating what they had gained from the study. they pledged to learn from the militant spirit of the revolutionary teachers in criticizing the gotha programme, bear in mind chairman mao's teaching "going against the tide is a marxist-leninist principle", take an active part in the criticism of lin piao and confucius, make a thorough-going repudiation of lin piao's counter-revolutionary revisionist line and the reactionary doctrines of confucius and mencius, and continue the revolution under the dictatorship of the proletariat through to the end.

CRITICISM OF ANTI-CHINA FILM

Jen-min Jih-pao Article Criticizes Antonioni's "Neo-Realism"

(NCNA-English Peking, Mar. 25, 1974)

a recent "people's daily" article by chu cheng criticizes the reactionary "neo-realism" so admired by m. antonioni, contriver of the anti-china film, "china".

entitled "what sort of stuff is antonioni's neo-realism?" the article reads in part:

m. antonioni, who professes to be "a famous european director" and "a representative of neo-realism", has always paraded his "objectivity" and "truthfulness". trumpeters of imperialism and social-imperialism have lavished all sort of praise on him, saying that his anti-china film is "another vivid manifestation of the neo-realism pioneered" by antonioni. before coming to china, antonioni declared his intention to be to make a film about an antonioni-type china that has defects in many ways. it is obvious that he came to china with extreme hostility in his heart, wearing glasses coloured by imperialism. therefore, his film was not at all sensitive to the bright realities of today's new china; and his camera refused to catch the spirit of the vigorous chinese people. instead, in a thousand and one ways he sought the "realities" he needed to give "formidable results". antonioni did not show the slightest interest in the flourishing and busy peking wangfuching street, its bright window displays and the stream of customers, which show china's stable prices and brisk markets. he chose to dash into an office on the second floor of a savings bank, tore down the window curtain and hid himself to shoot the stray expressions on the passers-by. what are these "realities"?

while he was at the middle school of the china-albania friendship people's commune he saw the students singing and dancing in fresh and colourful costumes, he insisted that the girl-students wear slacks instead of skirts. the contriver of the film not only framed "objectivity" and "realities", but also shamelessly asked commune members stage mock fist-fights, a family bickering, a marriage ceremony and a funeral to enrich his "neo-realistic" film. antonioni's anti-china film and the contemptible way he shot it laid bare the hypocrisy of his "neo-realism".

antonioni said that his "neo-realistic" method of shooting was to "search for actors from among the crowd", namely, "pay attention not only to social life but also to the effect produced by social life on the people". let us now look at how antonioni "paid attention to the effect produced by social life on the people" and how he described the psychology of the people and what is in their minds.

yuyuan teahouse in shanghai, with its bright windows and clean tables, has a lively atmosphere of spring warmth. many elderly people often go there to rest, drink tea and chat about how well things are going at home and abroad. but for ulterior motives antonioni used gloomy colours and a slow rhythm to create a dreary atmosphere and used the narration to slander the chinese people as "thinking of the past". through the medium of "neo-realism" antonioni defamed socialist new china whose people are happy and buoyant, and turned the scene into a mess. he then made use of the "effect produced by social life on the people" to smear the people as "thinking of the past". isn't this openly urging the chinese people to give up the revolution and return to a colonial and semi-colonial society? antonioni's vicious intention fully exposes the reactionary nature of his "neo-realism".

antonioni who put up the signboard of "cultural exchanges" clamoured before leaving china: "italy reflects reality in different styles than china; if i reflect the reality in the chinese way, my film will be chinese propaganda". although he said that his film was not "propaganda", in fact it is. it serves the anti-china purpose of the handful of reactionaries abroad. the anti-china clown antonioni has hoodwinked people in different parts of the world with this anti-china film and provided imperialist and social-imperialist organs of propaganda with the anti-china "propaganda" film. confronted by serious and angry condemnation by the chinese people, antonioni shamelessly defended himself, clamouring: "i absolve of the accusation of having slandered china and the implication that falsified the reality because i did not do so." let us remind the director: did you not say that your "task" is "to seek precisely the most fertile aspects of reality". just see what you got by opposition to china. did soviet revisionist social-imperialism not openly commend and praise your anti-china deeds? are the u.s. dollars paid you by u.s. monopoly capitalism not rustling in your pocket? lenin pointed out: "the freedom of the bourgeois writer, artist or actress is simply masked (or hypocritically masked) dependence on the money-bag, on corruption, on prostitution." antonioni is a shameful and despicable clown who, as lenin said, depends on "the money-bag" of imperialism and social-imperialism.

note should be taken that the american broadcasting company started to show this anti-china film as early as january 11, 1973. yet antonioni violated his agreement with china, and handed a copy over to china only last september, when he had no alternative. having seen this anti-china film, we were indignant and criticized antonioni as a matter of course after making a serious study and investigation. yet he pretended to be "surprised" and asked us in turn why we made our protest to him only "a whole year after". what can such clumsy performances be aimed at, except to fool the world?

the unleashing of the anti-china film "china" expresses extreme hostility of imperialism, social-imperialism and reactionaries toward the great victory of the chinese revolution which fills them with the utmost terror. the anti-china film created by antonioni to cater to the needs of international reactionary influences is a meticulously plotted incident against china. we must thoroughly expose it and absolutely should not tolerate such an anti-china film intended to hoodwink the people of the world.

things are going very well at home and abroad. the chinese people have stood up and are advancing along the socialist road with big strides. abuse arising from bitter hatred by a handful of anti-china clowns cannot prevent our triumphant advances but will bring these fools to a shameful end exclamation

FLORA AND FAUNA

Animal and Plant Survey on Chinghai-Tibet Plateau

(NCNA-English Sining, Mar. 25, 1974)

a 600,000 square-kilometre area of the southeastern part of the chinghai-tibet plateau in west china was surveyed from may to october last year by a scientific team that collected more than 30,000 specimens of plants, insects, fishes, amphibian reptiles, birds and animals. they are of value to the study of the geographical distribution and histories of the animals and plants on the plateau.

the members of the team were scientists and technicians of the chinghai institute of biology.

among the 1,100 fish specimens they collected were the first finds of three kinds of barbs, four varieties of sisoridae, three kinds of loaches and four varieties of schizothoracinae. they also caught some valuable birds and animals and found fritillaria, asiabell (codonopsis convolvulacea) and varieties of saussurea sp (a mountain herb with white pappus) of medical value.

at an altitude of 4,800 metres, they captured a type of frog that hides under rocks and is seldom found high in the mountains. two members of the team moved more than two thousand rocks each weighing from several to dozens of kilograms in one day to catch the specimens.

going from the perpetual ice-clad tangla range area to the sub-tropical vegetative area, the team covered well over 12,000 kilometres. many places they went to are five thousand metres above sea level. everywhere they went, local party organizations, locally-stationed people's liberation army units and peoples of various nationalities freely gave them help. fearing neither difficulty nor hardship, the tibetan and monba people led the way for the team and helped surveyors transport specimens. some hunters offered the team the game they bagged.

FOLK SINGERS

Woman Folk Singer of Tuchia Nationality

(NCNA-English Changsha, Mar. 25, 1974)

the big changes in shaoha people's commune have given peng wu-tsui, a woman folk singer in her forties of tuchia nationality, new themes for her songs. she has composed and sung 1,000 folk songs since liberation. more than half the population of yungshun county in central china's hunan province is of tuchia nationality.

in one folk song, peng wu-tsui describes her commune thus:

"pumps rumble along the river,

a new canal skirts mountains.

clear streams water blossoms of happiness,

the commune will prosper for countless years.

electric lights shine in tuchia homes,

machines help farm and process.

what has brought such changes?

the people's commune is mighty."

the soaring enthusiasm of the tuchia people in building socialism sparked by the great proletarian cultural revolution is conveyed in this poem. displaying the spirit of self-reliance and hard struggle, members

of shaoha commune built 15 dams on a nearby river, installed 48 turbine pumps, ten pumps and seven turbine pump power stations. the production brigades set up farm produce processing workshops. the commune has added four tractors and mechanized the ploughing of paddy fields.

the rural cadres and commune members like peng wu-tsui's folk songs. she is often asked to sing at commune theatrical festivals. she was elected vice-chairman of the commune in charge of women's work.

peng wu-tsui uses folk songs to spread marxism-leninism-mao tsetung thought and praise the happy life of the tuchia people. she also composed folk songs to criticize liu shao-chi's revisionist line during the cultural revolution and now to criticize lin piao and confucius.

one song goes:

"confucius and mencius preached a return to rites in their doctrines,

renegade lin piao tried to restore capitalism.

to get rid of snakes,

you must deal a mortal blow;

to eliminate weeds,

you must pull them up."

born in an extremely poor family, peng wu-tsui has loved singing folk songs since her childhood. in the dark old society she attacked feudal chieftains and despot landlords for brutally oppressing and exploiting the people and expressed the working people's hatred and indignation in her folk songs.

she went begging at the age of eleven with her younger brothers and sisters. when she was thirteen she joined her father as a farm hand and suffered bitter oppression.

after liberation, when the peasants begin the land reform movement against the feudal landlords, she wrote a folk song praising the land reform and thanking the party and chairman mao.

"the source of suffering for centuries is uprooted,

the impossible comes true like an iron tree blooming.

we thank the party and chairman mao,

thousands of words cannot convey our feelings."

the party organization has given peng wu-tsui warm attention and training. during the land reform she was a committee member of the poor peasants' association in charge of women's work. the party organization also helped her become literate and study chairman mao's works. in 1954 under the party's leadership she mobilized the peasants to form the first mutual-aid team in shaoha township and took the lead in agricultural cooperation. in 1970, responding to chairman mao's call "times have changed, and today men and women are equal. whatever men comrades can accomplish, women comrades can too", she organized women to make scientific experiments in the fields and popularize new techniques. as a result, the per hectare yield of the production team to which she belongs rose from 4.5 tons to six tons, exceeding the target set in the national programme for agricultural development three years running. peng wu-tsui composed a folk song on this topic:

"in old days women were busy around stoves and pots,

now they make experiments on farming.

women hold up half the sky

and will contribute to humanity."

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* FOREIGN RELATIONS *
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CHINA AND GREECE

Hellenic Ambassador to China Gives Independence Day Reception

(NCNA-English Peking, Mar. 25, 1974)

n. katapodis, ambassador of the hellenic republic to china, and his wife gave a reception here today to mark the hellenic independence day.

among the guests were chung fu-hsiang, chinese minister of posts and tele-communications; chiao kuan-hua, vice-minister of foreign affairs; chai shu-fan, vice-minister of foreign trade; yu mei, vice-minister of communications, as well as leading members of other departments concerned, including ma jen-hui, lin chiao-chih, hsiang chien, li en-chiu and chu kai-yin.

diplomatic envoys of various countries to china were also present.

CHINA AND HUNGARY

Chinese and Hungarian Governments Sign Goods Exchange and Payments Agreement for 1974

(NCNA-English Peking, Mar. 25, 1974)

an agreement on goods exchange and payments for 1974 was signed in peking today between the government of the people's republic of china and the government of the hungarian people's republic.

chinese minister of foreign trade li chiang attended the signing ceremony. he met all the members of the hungarian government trade delegation and had a friendly conversation with them prior to the ceremony.

the agreement was signed by chen chieh, chinese vice-minister of foreign trade, and tordai jeno, leader of the hungarian government trade delegation and vice-minister of foreign trade, on behalf of their respective governments.

hungarian ambassador to china godor ferenc and deputy leader of the hungarian delegation rudi imre were also present at the ceremony.

CHINA AND KOREA

Vice President Kang Ryang Uk Stops Over in Peking

(NCNA-English Peking, Mar. 25, 1974)

kang ryang uk, vice-president of the democratic people's republic of korea, and the korean government delegation led by him made a stop-over in peking this afternoon on a visit abroad.

they were greeted and seen off at the airport by teng hsiao-ping, vice-premier of the state council, han nien-lung, vice-foreign minister, and others.

present at the airport were korean ambassador to china hyun jun keuk and diplomatic officials of the korean embassy here.

vice-premier teng hsiao-ping feted vice-president kang ryang uk and the other korean comrades at the airport.

pakistan ambassador to china m.a. alvie and iranian ambassador to china abbas aram were also present at the airport.

CHINA AND MEXICO

Mexican President Receives Chinese Ambassador

(NCNA-English Mexico City, Mar. 24, 1974)

mexican president and mrs. echeverria received chinese ambassador yao kuang at the presidential residence "pine woods" today and had a cordial and friendly conversation with him.

president and mrs. echeverria also received the chinese children now studying spanish in mexico.

afterwards, president and mrs. echeverria and ambassador yao kuang saw the chinese documentary "tachai fields" together with the chinese children. some 40 students of the monterrey technological institute of mexico also saw the film on invitation.

CHINA AND PAKISTAN

Vice Premier Teng Hsiao-ping Meets Pakistan Scientists Delegation

(NCNA-English Peking, Mar. 25, 1974)

teng hsiao-ping, vice-premier of the state council, this morning met and had a cordial and friendly conversation with the members of the pakistan scientists delegation led by dr. m.a. kazi, chairman of the university grants commission and fellow of the academy of science of pakistan.

present at the meeting were pakistan ambassador to china m.a. alvie, and minister naseem mirza and second secretary sajjad ali of the pakistan embassy in peking.

present were also leading members of chinese departments concerned and scientific workers, including yueh chih-chien, lu wei-chao, wu tsao-wen, liu ta-kang and wang shu-hsiu.

the pakistan delegation arrived in peking on march 21 for a friendly visit to china.

CHINA AND PHILIPPINES

Philippine National Men's Basketball Delegation Leaves Peking for Shanghai

(NCNA-English Peking, Mar. 25, 1974)

the national men's basketball delegation of the philippines, with eduardo romualdez as its leader and gonzalo puyat as its deputy leader, wound up its visit in peking and left by air for a match tour of shanghai this afternoon.

the delegation was seen off at the airport by mou tso-yun, leading member of the chinese basketball association, cheng jui-sheng and chu tse, leading members of other departments concerned, and chinese men basketball players and coaches.

during its stay in peking, the philippine national men's basketball team had friendly matches with the chinese men's team, the peking men's team and the "august 1" men's team of the chinese people's liberation army. the visiting team went down to the chinese and peking teams by 92:112 and 81:98 respectively and beat the "august 1"

team 79:75. the philippine guests also paid visits to the peking physical culture institute, the central institute for nationalities and a factory and toured sites of scenic beauty and historical interest.

chinese vice-foreign minister han nien-lung gave a luncheon party in honour of the philippine guests on march 23. that evening, the philippine national men's basketball delegation hosted a reciprocal reception on the occasion of its visit to china.

CHINA AND SYRIA

Keng Piao Meets Syrian Delegation of Federation of Revolutionary Youth and National Union of Students

(NCNA-English Peking, Mar. 25, 1974)

keng piao, member of the central committee of the communist party of china and head of the international liaison department of the c.p.c. central committee, this afternoon met and had a cordial and friendly conversation with the members of the delegation of the federation of revolutionary youth and the national union of students of syria led by faycal sinmak.

present at the meeting were jabr al-atrash, syrian ambassador to china, and diplomatic officials of the syrian embassy here.

also present were chang hsiang-shan, deputy head of the international liaison department of the c.p.c. central committee, and leading members of departments concerned, including wu hsueh-chien and chu liang.

the syrian delegation arrived here on march 11 on a friendly visit to china.

CHINA AND TANZANIA

Chairman Mao Tsetung Meets President Julius K. Nyerere

(NCNA-English Peking, Mar. 25, 1974)

chairman mao tsetung met julius k. nyerere, president of the united republic of tanzania, this afternoon.

this was the third meeting between chairman mao and president nyerere. when president nyerere visited china in 1965 and 1968, chairman mao met and had cordial and friendly conversations with him.

meeting president nyerere today, chairman mao extended a warm welcome to him and said cordially: we haven't met for several years. president nyerere warmly wished chairman mao good health, clasped hands with him and embraced him cordially. president nyerere then introduced to chairman mao minister for foreign affairs john s. malecela, minister for communications and works job malecela lusinde, minister for defence and national service edward moringe sokoine and minister of state of the first vice-president's office hassan nassor moyo, who are accompanying the president on the visit, as well as tanzanian ambassador to china r.s. wambura. chairman mao shook hands with all the distinguished guests and then had a wide-ranging conversation with president nyerere and ministers malecela and moyo.

the meeting proceeded in a sincere and friendly atmosphere.

also present at the meeting were premier chou en-lai, vice-chairman wang hung-wen, assistant minister wang hai-jung, and tang wen-sheng and chang han-chih.

Premier Chou En-lai and President Nyerere Hold Talks

(NCNA-English Peking, Mar. 25, 1974)

chou en-lai, premier of the state council, and julius k. nyerere, president of the united republic of tanzania, held talks this afternoon.

the talks proceeded in a cordial and friendly atmosphere.

taking part in the talks on the tanzanian side were: john s. malecela, job malecela lusinde, edward moringe sokoine, hassan nassor moyo, o.r. bene dendego, d.a. nkembo, a.b. nyakyi, f.k. rwegalulila, r.s. wambura, j.w. butiku, s. mkwera and h.r. kimambo.

taking part in the talks on the chinese side were: teng hsiao-ping, chi peng-fei, fang yi, peng shao-hui, ho ying, kuo lu, li yao-wen, ho kung-kai, lu kuei, lu hsueh-chien, li heng, chu chuan-hsien, tang wen-sheng, hsu erh-wei and hsiao hsin-wen.

President Nyerere Attends Peking Soiree

(NCNA-English Peking, Mar. 25, 1974)

julius k. nyerere, president of the united republic of tanzania, and other distinguished tanzanian guests who are accompanying him on the visit, this evening attended a performance of the modern revolutionary peking opera "fighting on the plains" in the company of chinese leaders chou en-lai, chiang ching, li hsien-nien and wu teh. the opera was presented by the china peking opera troupe.

president nyerere and the other distinguished guests received a long standing ovation when they entered the theatre in the company of the chinese leaders.

the performance was warmly welcomed by the distinguished guests and the spectators. at the end of the soiree, president nyerere and others went on stage and cordially shook hands with the performers. he presented them with a basket of flowers and congratulated them on their successful performance.

the soiree was jointly sponsored by the peking municipal revolutionary committee and the chinese-african peoples' friendship association in honour of president nyerere.

also present were tanzanian ambassador to china r.s. wambura and officials of the tanzanian embassy here.

accompanying the guests at the soiree were also leading members of chinese departments concerned, including fang yi, ho ying, wang hai-jung, hao liang, liu ching-tang, yang chi and li yao-wen.

president nyerere and other distinguished guests this morning visited the peking iron mine in the company of vice-premier li hsien-nien and vice-minister of metallurgical industry yang tien-kuei. they were accorded a warm welcome by the workers.

Militant Unity Cements Friendship

(NCNA-English Dar Es Salaam, Mar. 24, 1974)

tanzania and china, far apart on the map, are close in friendship. both belong to the third world, both share a history of common suffering in the past and militant tasks in the present. the people of the two countries are brought together by shared experiences and are able to learn much from each other in their struggle against imperialism, colonialism and big power hegemonism and in the building of their respective countries. their friendship is growing and consolidating in this united struggle.

close concern

on november 28 last year, the chinese medical team working in musoma district visited the "ujamaa" village near butiama, president nyerere's native village. on the way back from their rounds, comrade yu hua, chinese medical team's interpreter, was accidentally injured. on december 15, president nyerere, holidaying at his birthplace, learned of the incident and asked his brother, joseph nyerere, to send his sincere regards to the injured woman and the chinese medical team. joseph nyerere presented the medical team with a lamb and a goat, explaining that the lamb had originally fattened for the president's christmas day dinner; the goat was a present from himself. the chinese medical personnel were deeply touched by the gift which was so sincerely offered as a token of the tanzanian people's profound friendship for the chinese people.

later, both president nyerere and his wife visited comrade yu hua. the president's wife explained: "according to african custom, the gift of a living thing is presented only to closest friends and relatives. we regard you as our closest friends, as sisters and brothers."

yu hua and her comrades deeply moved by the president's concern, pledged to serve the tanzanian people in accordance with chairman mao's teaching and contribute in every possible way to further development of the friendship between the two peoples. comrade yu hua recovered from her injury and is back at work again.

sweet water, symbol of profound friendship

kondoa district in the country's central highlands is well-known where, it is said, serious drought strikes every four years. before independence, the colonialists controlled the water resources and the peasants were forced to give up their cattle for water. sometimes one head of cattle was exchanged for a few gourdful of water. during the drought many people were driven to work on the colonialist plantations while others had to abandon their native villages outright. people and animals died in large numbers.

the long colonial rule also resulted in serious erosion and the silting up of river beds. the villagers used to get their drinking water by digging holes in the dry riverbed, carrying the water home by the gourdful. agriculture in the area depends on the rainy season from december to april. water is precious and rare to the local inhabitants.

after independence, with the support of the government, the people of kondoa district were mobilised and, relying on their own efforts, carried out a search for water resources. they dug tunnels to bring water down from mountain spring. at present, a chinese well-drilling team is working with the local people in the district. every well that is dug deepens the friendship between the peoples of tanzania and china, and every drop of water is a distillate of the toil and sweat of the workers and technicians of the two countries.

the chinese well-drilling team is grateful for the many conveniences provided by the tanzanian government. in 1972, when exploration work started, jambu, director of the water conservancy bureau of dodoma district, sent his own new jeep to the chinese technical personnel for their use and himself drives an old car. the local government did all in its power to gather all the materials needed in the well-drilling and civil engineering operation, thus guaranteeing quick progress of the construction. leading members of districts and villages always acted as guides for the chinese technical team

in their study of the terrain and geological formations, giving first-hand data for the precise location of the wells. when the well-drilling team was working in ikova "ujamaa" village, the chairman of a tanu branch, musa, personally led the team members on investigation rounds in the valleys and jungles round about. he organized the villagers to cut down trees, level land and in one day build a 5-kilometre road to facilitate the transport of the well-drilling equipment. when working at donse village, the chinese team camped in the jungle. julius martini, chairman of the village tanu branch stood guard for them at night to keep wild beasts away.

usually, the rivers in dodoma dry up leaving only a bed of sand and stones, but they become roaring rapids at some seasons of the year. once, the chinese team's car got stuck in a sandy river bed just as the mountain torrents broke. the lower part of the car was soon under water. at the critical moment, teachers, pupils and farmers nearby came to the rescue. they jumped into the water and with their chinese comrades lifted the car to safety.

in july last year, chinese and tanzanians, working hard together for several days and nights, completed the well in mahongo village. the news spread and the villagers came dancing and singing to celebrate. "long live nyerere-mao tsetung exclamation long live mao tsetung-nyerere exclamation long live tanzania-china exclamation long live china-tanzania exclamation", they chanted at a celebration meeting. the chairman of the village tanu gave the chinese friends a gourd -- traditionally used as a water container -- for a keepsake. painstakingly carved on the gourd were the swahili words "uhuru (freedom, independence and liberation) and mao tsetung" and decorative designs. he said to the chinese workers: "the gift is a token of the friendship the people of the village feel for the chinese people and chairman mao tsetung. please convey this to our friends -- the chinese people."

sugar, crystallization of friendship

in mahonda district, northeast of zanzibar city, rows of high grey buildings are hidden by the tall cocoanut palm groves surrounding it. this is the "self-reliance sugar mill".

two years ago, the place was a mound covered in wild trees and grass. zanzibar workers and the chinese technical team, working in close cooperation, took only one year and ten months to build the mill. at the end of last year, on the tenth anniversary of the zanzibar january revolution, the sugar mill started operating.

since becoming completely operative, the mahonda "self-reliance sugar mill" annually produces 6,000

tons of white sugar and meets the basic need of the island's population. before this, the island had to spend large amounts of foreign currency to import 5,000 tons of sugar a year. the alcohol workshop attached to the mill produces annually 700 tons of alcohol which partially meets the medical needs.

the technical personnel of the two countries closely cooperated and supported each other during the mill's construction in the work of leveling the ground, building the workshops, setting up the machines and solving the technical problems. lime is an essential in sugar production. without lime, the juice of the sugar-cane cannot be made into white sugar. to solve the lime problem, hassan, an official from the zanzibar agriculture ministry, together with chinese technicians, traveled round the island in all weather often walking through woods where the car could not go. in time, they succeeded in finding good lime deposits.

on december 21 last year, the day set for trial-production, the whole mill was filled with a festive atmosphere. workers from various mill workshops gathered at the gate of the sugar-making workshop and were joined by workers from the nearby sugar plantation and villages. the director of the sugar-making workshop had stayed in the workshop two days and two nights. he said: "i couldn't sleep well until seeing the white sugar being produced." when the white sugar came streaming down the funnels, cheers broke out: "sugar exclamation sugar exclamation" some workers shouted: "tanzanian sugar exclamation zanzibar sugar exclamation sawaa exclamation sawaa exclamation (fine exclamation)". tasting the white sugar, tanzanian friends said with emotion: "the sweet white sugar is the crystallization of the friendship between the peoples of tanzania and china exclamation"

no insurmountable difficulties

the tanzanian section of the tanzam railway, running from the capital dar es salaam to tunduma at the border, is 977 kilometres long with 22 tunnels and over 200 bridges. construction of the railway started on october 26, 1970 and the track-laying for the section was completed ahead of schedule on august 27, 1973. as the construction goes on, the militant friendship among the tanzanian, zambian and chinese people deepens and develops.

lack of sand caused difficulty in the construction work when it reached the mbozi district in mbeya region. at that time, this 120-kilometre section was thought to be a "no-sand zone". sand had to be fetched from far away, slowing somewhat the progress of the construction work. on an inspection tour of work-sites on behalf of the commissioner of the mbeya region and the chairman of the

regional tanganyika african national union (tanu), the regional tanu executive secretary, mbula, learned of the problem. together with the leaders of the mbozi district, he immediately went to the district "ujamaa" villages to mobilize the masses to help find a sand source. a few days later, men and women, young people and old villagers came bearing sand wrapped in newspaper, handkerchiefs or banana leaves, bringing valuable information of where sand could be found. the construction team sent members to the mpenba river, where there was a large amount of sand somewhere in the river bed, its particular location unknown. the team went to a primary school by the riverside for help. the principal of the school immediately halted lessons, called in the pupils and asked them if they knew where the source of sand was. two of the pupils volunteered to act as guides but the team members hesitated, not wanting to interrupt their study. the principal reassured them: "to find sand for the railway construction is our duty also. we will make up to them the lessons they miss."

with the help of the two school children, they at last found a rich deposit of sand. but it was under water, ruling out the use of machines. learning of this new problem, the leaders of the district again appealed to the "ujamaa" villagers to help fetch the sand. the villagers responded readily. the supply of sand for the railway construction in this "no-sand zone" was ensured through the support of the mbeya regional government, the tanu organization and the local people. sixty per cent of the sand used for the 120-kilometres of railway came from the mpenba river. a chinese technician spoke of this episode with feeling: "with the tremendous support of the tanzanian government and people, there are no difficulties that cannot be surmounted exclamation"

CHINA AND VIETNAM

Jen-min Jih-pao Commentary: Reasonable Proposal for Solving Internal Problems of South Vietnam

(NCNA-English Peking, Mar. 26, 1974)

the "people's daily" today carried an article by its commentator under the title "reasonable proposal for solving the internal problems of south viet nam". the article reads:

the provisional revolutionary government of the republic of south viet nam on march 22, 1974, issued a statement on achieving peace and national concord in south viet nam, expounding its just stand on the situation in south viet nam and on the resolution of the internal problems of south viet nam. the government of the democratic republic of viet nam issued a statement on march 23, fully supporting the six-point proposal of the provisional revolutionary government of the republic of south viet nam and condemning once again the u.s. government and the saigon administration for their serious violation and sabotage of the paris agreement. the chinese government and people firmly support these statements.

in the year and more after the signing of "the paris agreement on ending the war and restoring peace in viet nam", the provisional revolutionary government of the republic of south viet nam and the government of the democratic republic of viet nam have scrupulously abided by and seriously implemented the provisions of the agreement and made ceaseless efforts for safeguarding peace in viet nam. but the saigon administration, supported by the u.s. government, has repeatedly obstructed and sabotaged the implementation of the paris agreement. the two entirly different attitudes and action constitute a sharp contrast.

article 12 of the paris agreement provides that "the two south vietnamese parties shall sign an agreement on the internal matters of south viet nam as soon as possible and do their utmost to accomplish this within ninety days after the ceasefire comes into effect in keeping with the south vietnamese people's aspirations for peace, independence and democracy." ninety day have long elapsed. not only such an agreement has not been signed but real peace has also not been restored in south viet nam. the situation remains tense, no progress whatsoever has been made at the consultative conference of the two south vietnamese parties, and many urgent problems of south viet nam remain unsolved. this obviously runs counter to the spirit and letter of the paris agreement, and the responsibility falls entirely on the saigon administration and the u.s. government.

with a view to bringing about a speedy conclusion of an agreement on the internal matters of south viet nam, the provisional revolutionary government of the republic of south viet nam has put forward an important six-point proposal in its statement, namely, an immediate end to all armed conflicts throughout south viet nam, return of all captured and detained vietnamese civilian and military personnel, full democratic liberties to be ensured immediately to the south vietnamese people, prompt establishment of a national council of national reconciliation and concord, organization of truly free and democratic general elections in south viet nam, and settlement of the question of armed forces in south viet nam without foreign interference. the proposal manifests once again the sincerity and the spirit of national reconciliation and concord of the provisional revolutionary government of the republic of south viet nam in settling the internal problems of south viet nam. it fully conforms to the national aspirations and fundamental national rights of the vietnamese people, and is just and reasonable.

the six-point proposal of the provisional revolutionary government of the republic of south viet nam is in full accord with the spirit and letter of the paris agreement and its protocols. the saigon administration is a signatory to the paris agreement and has made commitments. if it really intends to honour the agreement, it has no reason not to respond to the reasonable proposal of the provisional revolutionary government of the republic of south viet nam. if the saigon authorities insist on violating the paris agreement, this can only reveal their total lack of desire to solve the internal problems of south viet nam and to achieve genuine self-determination for the south vietnamese people.

all the provisions of the paris agreement on viet nam must be thoroughly implemented. the saigon administration must put an end to its unreasonable attitude of obstructing and sabotaging the agreement and seriously consider the reasonable proposal of the provisional revolutionary government of the republic of south viet nam so that the internal problems of south viet nam may be solved as early as possible.

Charge d'Affaires A.I. of RSVN Holds Press Conference Explaining RSVN PRG Statement

(NCNA-English Peking, Mar. 25, 1974)

tran binh, charge d'affaires ad interim of the embassy of the republic of south viet nam in china, held a press conference at the embassy this afternoon and explained to chinese and foreign newsmen the main content of the march 22 statement of the provisional revolutionary government of the republic of south viet nam on achieving peace and national concord in south viet nam.

copies of the statement were distributed at the press conference. charge d'affaires a.i. tran binh pointed out in his speech that the statement met the imperative aspirations of all strata of the south vietnamese people and expressed the unswerving position of the provisional revolutionary government of the r.s.v.n. he solemnly demanded the scrupulous implementation by the united states and the saigon administration of the paris agreement on viet nam and the june 13, 1973 joint communique, so as to achieve peace and national concord throughout south viet nam.

END

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